CYPRUS RESEARCH CENTRE

TEXTS AND STUDIES IN THE HISTORY OF CYPRUS

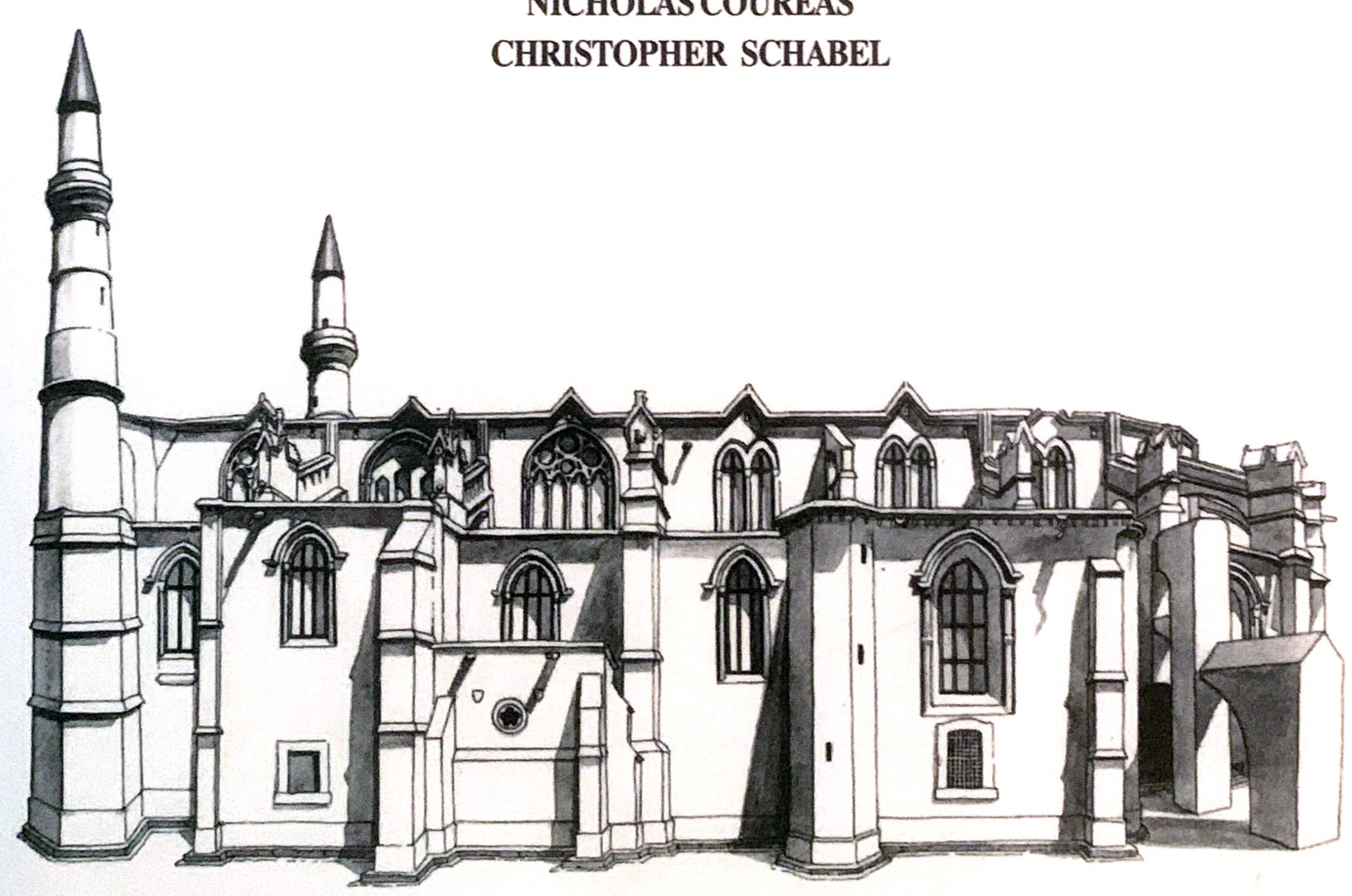
XXV

The Cartulary of the Cathedral of Holy Wisdom of Nicosia

EDITORS:

NICHOLAS COUREAS

CHRISTOPHER SCHABEL



NICOSIA

1997

Jacket Design by:
Peter Barron

The Cartulary of the Cathedral of Holy Wisdom of Nicosia

CYPRUS RESEARCH CENTRE

TEXTS AND STUDIES IN THE HISTORY OF CYPRUS

XXV

The Cartulary of the Cathedral of Holy Wisdom of Nicosia

EDITORS:
NICHOLAS COUREAS
CHRISTOPHER SCHABEL



NICOSIA
1997

ISBN 9963-0-8036-7

PRINTED IN CYPRUS BY THEOPRESS LTD. – NICOSIA

CONTENTS

PREFACE

The suggestion that the two editors undertake the present project was unanimous and simultaneous: both editors had the edition of the cartulary in mind when we first met, and during the course of that meeting we agreed to a modus operandi which made best use of our respective training and experience. We divided the initial transcription of the Venice manuscript roughly in half, with Nicholas Coureas doing the first half and Chris Schabel doing the second. After that Coureas had the task of writing the English summaries of the documents, making the notes to the text, writing the historical introduction, and working with the press. Schabel checked the transcription, gathered together the previous editions, collated the editions with the Venice manuscript, created the critical apparatus, wrote the introduction to the edition and formatted the text. The index was a cooperative effort. At the end, however, both partners checked the entire book again, and it is therefore the product of a joint effort, and the errors are the joint responsibility of both editors. Both are grateful to the anonymous specialist scholar for his constructive suggestions, which improved the final draft.

Schabel wishes to thank the University of Cyprus for funding a research trip to Italy where, among other things, he inspected the cartulary manuscript in the Biblioteca Marciana Nazionale in Venice, the manuscript librarian, Suzy Marcon, and Margherita Mariutti Carboni for her assistance with the codex. While in Venice, Schabel enjoyed the hospitality of the Istituto Ellenico di Studi Bizantini e Postbizantini di Venezia, and its director, the late Dr. Nikolaos Panagiotakis. Schabel would also like to thank the helpful staffs at the Biblioteca Universitaria in Bologna, Notre Dame University Libraries, the University of Iowa Libraries and the people who contributed directly and indirectly to his part in the realization of this project: Peter Barron; Dale Esau; Professors Kenneth Madison, Achilles Avraamides, Katherine Tachau, and Constance Berman; Janis Faris; Theodosis Nikolaou; Nicolas Papamichael; the members of the faculty and staff of the Philosophiki Scholi of the University of Cyprus; his patient wife, Dora, and his children, Alexandra and Zeno; the Cyprus Research Centre and its director, Dr. Constantinos Yiangoullis; and, lastly, his hard-working partner, Dr. Nicholas Coureas.

Nicholas Coureas would like to thank Dr. Andreas Phylactou, permanent secretary of the Ministry of Education and Culture, for giving the initial

approval for this project, and Dr. Constantinos Yiangoullis, director of the Cyprus Research Centre, for supporting it. He also expresses gratitude to Dr. Pavlos Flourentzos of the Department of Antiquities for assisting our designer, Mr. Peter Barron, in securing access to the photographic archives of the department, as well as to Mr. Barron himself for designing the just-jacket of this book. Finally, he thanks his industrious and indefatigable partner and fellow worker, Dr. Christopher Schabel.

ABBREVIATIONS OF FREQUENTLY CITED WORKS

Hackett: J. Hackett, *A History of the Orthodox Church of Cyprus*, London (1901).

Hill: Sir George Hill, *A History of Cyprus*, 4 vols., Cambridge: Cambridge University Press (1940-1952).

Jaffe-Löwenfeld: Jaffe- Löwenfeld, *Regesta Pontificum Romanorum...*

Mas Latrie, Archevêques: Count Louis de Mas Latrie, 'Histoire des archevêques Latins de l'île de Chypre', in *Archives de l'Orient Latin*, II (1884).

Mas Latrie, Documents: Count Louis de Mas Latrie, 'Documents nouveaux servant de preuves à l'histoire de l'île de Chypre sous le règne des princes de la maison de Lusignan', in *Collection de documents inédits: Mélanges historiques,* IV (1882).

Mas Latrie, Histoire: Count Louis de Mas Latrie, *Histoire de l'île de Chypre sous le règne des princes de la maison de Lusignan*, 3 vols., Paris (1852-1861).

Mas Latrie, Nouvelles: Count Louis de Mas Latrie, 'Nouvelles preuves de l'histoire de Chypre sous le règne des princes de la maison de Lusignan', *Bibliothèque de l'École des Chartes,* xxxii (1871), 341-378, xxxiv (1873), 47-87, xxxv (1874), 99-158.

Migne: J. P. Migne, *Patrologiae Cursus Completus... Series Latina*, 221 vols. (Paris, 1844-1864).

Papaïoannou: J. Hackett, transl. by Charilaos I. Papaioannou, *Ιστορία της Ορθοδόξου Εκκλησίας της Κύπρου,* 3 vols. (Athens, 1923, Piraeus, 1927-1932).

Potthast: Potthast, *Regesta Pontificum Romanorum inde ab anno post Christum natum 1198 ad annum 1304,* 2 vols. (Berlin, 1874-1875).

Reinhard: J. P. Reinhard, *Vollständige Geschichte des Königreichs Cypern,* 2 pts (Leipzig and Erlangen, 1766-1768).

Röhricht: Röhricht, *Regesta Regni Hierosolymitani (1097-1291),* 2 vols. (Innsbruck, 1893-1904).

Bibliography of Works Cited

Collections of Source Materials

Acta Alexandrii IV, ed. T. Haluskynskyj and M.Wojnar, *PCRCICO*, IV, ii (Rome, 1966).

Acta Honorii III et Gregorii IX, ed. A. L. Tautu, *PCRCICO*, III (Rome, 1950).

Acta Innocentii III, ed. T. Haluskynskyj, *PCRCICO*, II, (Rome, 1944).

Acta Innocentii IV, ed. T. Haluskynskyj and M. Wojnar, *PCRCICO*, IV, i (Rome, 1962).

Acta Romanorum Pontificum a S. Clemente I (an. c 90) ad Coelestinum III (1198), ed. A. L. Tautu, *PCRCICO*, I (Rome, 1943).

Acta Urbani IV, Clementis IV, Gregorii X, ed. A. L. Tautu, *PCRCICO*, V, i (Rome, 1953).

Annales Ecclesiastici ab anno 1198 ubi desinit Cardinalis Baronius, comp. O. Raynaldus, vols. II and III (Lucca, 1747).

Biblioteca Manuscripta ad S. Marci Venetiarum, Codices Mss Latini, II ed. J. Valentinelli, (Venice, 1869).

Bulaeus Historia Universitatis Parisiensis, 6 vols. (Paris, 1665-1673).

Bullarum Diplomatorum et Privilegiorum Sanctorum Romanorum Pontificum, Taurinensis Editio, comp. A. Tomassetti, (Turin, 1858).

Cartulaire général de l'Ordre des Hospitaliers de S. Jean de Jérusalem, ed. J. Delaville le Roulx, 4 vols. (Paris, 1894-1906).

Epistolae Pontificae ad Concilium Florentinum Spectantes, ed. G. Hofmann (Rome, 1946).

Papsturkunden für Kirchen im Heiligen Lande, ed. R. Hiestand, (Göttingen, 1985).

Patrologiae Cursus Completus: Patrologia Latina, ed. J. P. Migne, 221 vols. (Paris, 1841-1864).

'A Register of the Cartulary of the Cathedral of Santa Sophia of Nicosia', ed. J. L. La Monte, *Byzantion*, V (1929-1930).

Regesta Honorii Papae III, comp. A. Pressutti, 2 vols. (Rome, 1888-1895).

Regesta Pontificum Romanorum ab condita ecclesia ad annum post Christum natum MCXCVIII, ed. P. Jaffé, 2nd ed. S. Löwenfeld *et al.* 2 vols. (Leipzig, 1885-1888).

Regesta Pontificum Romanorum inde ab anno post Christum natum 1198 ad annum 1304, comp. A. Potthast, 2 vols. (Berlin, 1874-1875).

Regesta Regni Hierosolymitani (1097-1291), comp. R. Röhricht, 2 vols. (Innsbruck, 1893-1904).

Les Registres d'Alexandre IV, ed. M. M. de la Roncière *et al.* BEFAR, 2nd series, 3 vols. (Paris, 1895-1959).

Les Registres de Grégoire IX, ed. L. Auvray, E. Berger *et al.* BEFAR, 2nd series, 4 vols. (Paris, 1890-1955).

Les Registres d'Innocent IV, ed. E. Berger, BEFAR, 2nd series, 4 vols. (Paris, 1881-1921).

Les Registres d'Urbain IV, ed. J. Giraud, BEFAR, 2nd series, 4 vols. (Paris, 1892-1929).

Sacrorum conciliorum nova et amplissima collectio, ed. G. D. Mansi, 55 vols (Florence and Venice, 1759-1798, repr. Graz, 1960), XXIII and XXVI.

Chronicles and Narrative Sources

Chroniques d'Amadi et de Strambaldi, ed. R. de Mas Latrie, 2 vols (Paris, 1891-1893).

Florio Bustron, 'Chronique de l'île de Chypre', ed. R. de Mas Latrie in *Collection des documents inédits sur l'histoire de France: Mélanges historiques*, V (1886).

The Chronicle of George Boustronios 1456-1489, transl. R. M. Dawkins (Melbourne, 1964),

Estienne de Lusignan, *Chorograffia et breve historia universale dell' isola di Cipro...per il sino al 1572*, (Bologna, 1573).

Description de toute l'isle de Chypre, (Paris, 1580).

Leontios Makhaeras, *Recital Concerning the Sweet Land of Cyprus, entitled 'Chronicle'*, ed. R. M. Dawkins, 2 vols. (Oxford, 1932).

Philip of Novara, 'Livre de Philippe de Navarre', *RHC Lois*, I.

St Thomas Aquinas, *On Kingship to the King of Cyprus*, trans. G. B. Phelan, (Toronto, 1949, re-ed. 1967).

Secondary Works

Arbel, B. 'Cypriot Population under Venetian Rule (1473-1571), A Demographic Study', *Μελέται και Υπομνήματα*, I (Nicosia, 1984).

Barraclough, G. *The Medieval Papacy*, (London, 1968, repr. 1992).

Batelli, G. *Lezioni di Paleografia*, (Vatican City, 1949[3]).

Bischoff, B. *Latin Paleography, Antiquity and the Middle Ages*, (Cambridge, 1990).

Boase, T. S. R. 'The Arts in Cyprus', *A History of the Crusades*, ed. K. M. Setton, 6 vols. (Philadelphia/Madison, 1955-1989), IV.

Constantinides, C. N. and Browning, R. *Dated Greek Manuscripts from Cyprus to the Year 1570*, Dumbarton Oaks Research Library and Collection, Washington, and Cyprus Research Centre, (Nicosia, 1993).

Coureas, N. 'Η Μονή του Αγίου Γεωργίου των Μαγγάνων επί Φραγκοκρατίας', *Επιστημονική Επετηρίδα της Κυπριακής Εταιρείας Ιστορικών Σπουδών*, (Nicosia, 1994).

'The Orthodox Monastery of Mt Sinai and Papal Protection of its Cretan and Cypriot Properties', *Autour de la Première Croisade*, ed. M. Balard (Paris, 1996).

'Η Ελληνόρρυθμη Μονή του Σωτήρος στη Μεσσηνία της Σικελίας', *Πρακτικά του ΙΖ' Πανελλήνιου Ιστορικού Συνεδρίου* (in print).

Du Cange, *Glossarium Mediae et Infimae Latinitatis*, 7 vols. (Paris, 1883-1887, repr. Graz, 1954), VI.

Edbury, P. *The Kingdom of Cyprus and the Crusades, 1191-1374*, (Cambridge, 1991).

Enlart, C. *Gothic Art and the Rennaisance in Cyprus*, trans. D. Hunt (London, 1987).

Gilchrist, J. 'Proprietary Churches', *New Catholic Encyclopaedia*, 15 vols. (Washington, 1967).

Grivaud, G. 'Πνευματικός Βίος-Γραμματολογία', in Ιστορία της Κύπρου, Μεσαιωνικόν Βασίλειον, Ενετοκρατία, ed. Th. Papadopoullos, V, (Nicosia, 1996)

Hackett, J. *A History of the Orthodox Church of Cyprus*, (London, 1901) and transl. Ch. Papaioannou, *Ιστορία της Ορθοδόξου Εκκλησίας της Κύπρου*, 3 vols. (Athens, 1923, Piraeus, 1927-1932).

Hamilton, B. *The Latin Church and the Crusader States, The Secular Church*, (London, 1980).

Hill, G. *A History of Cyprus*, 4 vols. (Cambridge, 1940-1952).

Hussey, J. M. *The Orthodox Church in the Byzantine Empire*, (Oxford, 1980).

Irwin, R. 'Οι Εισβολές των Μαμελούκων στην Κύπρο', in *Ιστορία της Κύπρου, Μεσαιωνικόν Βασίλειον, Ενετοκρατία*, ed. Th. Papadopoullos, IV (Nicosia, 1995).

Jacoby, D. 'The Rise of A New Emporium in the Eastern Mediterranean: Famagusta in the Late Thirteenth Century', *Μελέται και Υπομνήματα,* I (1984).

Kedar, B. 'Ecclesiastical Legislation in the Kingdom of Jerusalem, The Statutes of Jaffa (1253) and Acre (1254)', in *Crusade and Settlement,* ed. P. Edbury (Cardiff, 1985).

Kelly, J. N. D. *An Oxford Dictionary of Popes,* (Oxford, 1986, repr. 1996).

Lawrence, C. H. *Medieval Monasticism, Forms of Religious Life in Western Europe in the Middle Ages,* (London, 1989).

The Preaching of the Friars, the Impact of the Early Mendicant Movement on Western Society, (London, 1994).

Mas Latrie, Louis de. 'Histoire des archevêques de l'île de Chypre', *Archives de l'Orient Latin,* II (1884).

Histoire de l'île de Chypre sous le règne des princes de la maison de Lusignan, 3 vols. (Paris, 1852-1861), II and III.

Metcalf, D. M. 'The Iconography and Style of Crusader Seals in Cyprus', in *Cyprus and the Crusades,* ed. N. Coureas and J. Riley-Smith (Nicosia, 1995).

Reinhard, J. P. *Vollständige Geschichte des Königreichs Cypern,* 2 pts. (Erlangen and Leipzig, 1766-1768).

Renouard, Y. *The Avignon Papacy, 1305-1403,* trans. D. Bethell (London, 1970).

Richard, J. 'Le peuplement latin et syrien en Chypre au XIIIe siècle', *Croises, missionaires et voyageurs,* (London, 1983), VII.

'La cour des Syriens de Famagouste d'après un texte de 1448', *Croisades et états latins d'orient,* (Aldershot, 1992), XVII.

'Les turcoples au service des royaumes de Jérusalem et de Chypre: musulmans convertis ou chrétiens orientaux?', *Croisades et états latins d'orient,* (Aldershot, 1992), X.

Rudt de Collenberg, W. H. 'Les Ibelin aux XIIIe et XIVe siècles. Généalogie compilée principalement selon les registres du Vatican', *Επετηρίς του Κέντρου Επιστημονικών Ερευνών,* IX (1977-1979).

HISTORICAL INTRODUCTION

A. The Historical Context:

In his introduction to the register of the documents in the Cartulary which he had compiled, John La Monte stated that "there is no attempt at any chronological arrangement within the Cartulary itself." What he failed to notice was the fact that in general the documents within the Cartulary are grouped thematically. With some exceptions which will be mentioned and discussed, documents grouped together are centred around specific issues or concerns of the Latin archbishopric of Nicosia, of local, national and at times even of international import. The 140 documents within the Cartulary can be placed under the following sub-headings.

1. Ecclesiastical and Archiepiscopal Authority:

The first 26 documents of the Cartulary fall into this group. The earliest ones are four letters of Pope Celestine III directed to the suffragan Latin bishops of Paphos, Limassol and Famagusta, to the clergy and people of Cyprus, Archbishop Alan of Nicosia, and the cathedral chapter of St Sophia. The establishment of a Latin church on Cyprus in response to King Aimery's request, the legatine authority conferred on the Latin archbishop and the Latin bishop of Paphos, their powers of ordaining, of accepting royal endowments, and of collecting ecclesiastical tithes, are the themes of the above documents. Celestine's letters celebrate the establishment of the Latin church, through which the indigenous church of Cyprus, long alienated from Rome, will now return to her obedience. The cathedral chapter, the clergy and the people of Cyprus are urged in Celestine's letters to obey the new Latin archbishop and to cooperate with him.[1]

In both the preceding documents and in later ones reference is made to the confirmation by popes of the *pallium* bestowed upon the Latin archbishop. The *pallium*, a strip of white wool or silk adorned with crosses, was conferred by the pope on certain metropolitans at the request of the church they presided over. It symbolised the plenitude of the episcopal office, and had to be forwarded to the metropolitans by priests of the rank of deacon or above.[2] Under Pope Innocent

1. Cart. nos. 1-4.

2. On the *pallium* see Du Cange, *Glossarium Mediae et Infimae Latinitatis*, 7 vols. (Paris, 1883-1887, repr. Graz, 1954), VI, 116-119 (no. 3).

III the Latin archbishop acquired the right to use it outside the limits of his province. This was in order to assist more effectively the Latin churches in Syria and Palestine, in those areas still under Latin rule, as well as for attending to matters concerning his own church in the course of journeys made outside Cyprus, as for example for business concerning his church at the Roman Curia.[3] Other documents in this sections stress the inaliability of donations made to the church, the regions in the archbdiocese of Nicosia from which the Latin archbishops were entitled to collect tithes, and the days on which they were entitled to use the *pallium*. Safeguards were instituted moreover to prevent the development of proprietary churches, a phenomenon which had bedevilled the clergy in Western Europe, and which various popes had taken steps to eliminate from the eleventh century onwards.[4] They had largely succeeded in this by the late twelfth century, but clearly did not want this phenomenon to re-emerge in the new Latin dominion of Cyprus. Similar safeguards were instituted against the creation of censual churches, the construction of private chapels or oratories, and the usurpation of the offices of chaplain or priest by the regular Latin clergy. The purpose of all these safeguards was to buttress the authority of the Latin archbishop and the Latin secular clergy.[5]

Additional measures were taken to bolster the authority of the Latin archbishop. It was specified that only through adherence to strict canonical procedures could this office be attained. In 1211 Pope Innocent III administered a sharp rebuke to King Hugh I for having intervened in the election of a new archbishop following the death of Thierry, the second Latin archbishop of Nicosia. He instructed the king to allow the canons of the cathedral to proceed with a new election free of royal interference. During the pontificate of Pope Innocent IV the authority of the Latin archbishop was under threat on account of a new development, the pope's attempt to make the Greek church of Cyprus directly subordinate to the papacy. This would have enabled the Greek clergy to bypass the authority of the Latin archbishop and his suffragans, but Innocent's successor, Pope Alexander IV, repudiated this idea. In January 1255 Alexander wrote to both the Latin and Greek bishops of Cyprus and urged them to obey the Latin archbishop and ensure that their subordinates did so, thereby sending a clear signal that the archbishop's authority encompassed the Greek as well as the Latin clergy.[6] In the wake of the *Bulla Cypria* of 1260, which in essence

3. Cart. nos. 1, 3-5 and 6.

4. J. Gilchrist, "Proprietary Churches," *New Catholic Encyclopaedia*, 15 vols. (Washington, 1967), XI, 874-875.

5. Cart. nos. 8-9.

6. Cart. no. 7.

reaffirmed the authority of the Latin archbishop and his suffragans over the Greek clergy of Cyprus, Pope Alexander's successor, Urban IV, was asked to support the Latin archbishop in his efforts to enforce the *Bulla's* provisions on the recalcitrant Greeks, and to enlist the help of the largely indifferent Latin secular authorities. The Greeks were loth to accept the authority of the Latin archbishop, and the Latin nobles, possibly fearing unrest, were loth to enforce it, either on the Greeks or indeed upon the Latin population in the diocese of Nicosia.

It was in this context that Pope Urban IV wrote in 1264 to the *bailli* and nobles of Cyprus. He reproved them for tolerating insubordination towards the archbishop on the part of the Greek clergy and for refusing to assist the Latin archbishop, Hugh of Fagiano, in his efforts to extirpate the promiscuity prevailing among the clergy and laity, both Latin and Greek, of the city and diocese of Nicosia. These developments presented a threat to both the jurisdictional and moral authority of the Latin archbishop among not only the Greeks, but also the Latin laiety.[7]

So far the attempts to undermine the authority of the Latin archbishop, discussed above, originated from outside the body of the Latin church, either from the Latin secular authorities or from the Greek clergy. There were also attempts to undermine the authority of the archbishop from within the body of the Latin church, on the part of the papal legates either resident in the Latin East (*legati nati*), or sent out to these parts by the various popes in the course of the thirteenth century (*legati a latere*). The visit of one particular legate, Eudes of Châteauroux, to Cyprus and Palestine in 1248-1249, and the highly critical report he wrote on the Latin church of Cyprus, were particularly unnerving for Eustorge, the Latin archbishop of Nicosia.[8] Numerous letters of Pope Innocent IV in this section reassure Archbishop Eustorge of his immunity from the excesses of papal legates and from attempts by them to overstretch their authority. Innocent's successor, Pope Alexander IV, wrote a similar letter to Archbishop Hugh, who had succeeded Eustorge in 1251. The papal letters in general reassure the archbishops that the papal legates cannot compel them to make provisions, such as the grant of ecclesiastical benefices or prebends, nor can they impose ecclesiastical penalties upon them, prohibit them from entering churches, or have

7. Cart. nos. 7, 10 and 11.

8. For Eudes' report see *Sacrorum consiliorum nova et amplissima collectio*, ed. G.D. Mansi, 55 vols. (Florence and Venice, 1759-1798, repr. Graz, 1960), XXVI, 337-347; B. Kedar, 'Ecclesiastical Legislation in the Kingdom of Jerusalem, The Statutes of Jaffa (1253) and Acre (1254)', in *Crusade and Settlement*, ed. P. Edbury (Cardiff, 1985), pp. 225-230.

them summoned outside Cyprus without the consent of the pope.[9] The abbot of the powerful Praemonstratensian abbot of Bellapaïs was instructed moreover to have ecclesiastical penalties imposed on persons venturing to have the Latin archbishop summoned outside Cyprus without express papal consent. In a letter of 1247 Pope Innocent IV made it clear that Archbishop Eustorge and the bishop of Limassol were to remain on Cyprus regardless of any legatine summonses to attend court cases outside the island, so that they could attend to the requirements of the Latin refugees, lay and clerical, who had reached Cyprus from Syria and Palestine in flight from the Khorazmian invasions. [10]

2. Ecclesiastical Benefices and Relations with Laymen:

The second group of documents, from number 27 to number 35, touch on the theme of archiepiscopal authority, but the issues dealt with are the grant of prebends within the archdiocese of Nicosia, and the relations of the Latin church with the lay population, both Catholic and non-Chalcedonian Christian, such as the Maronites, Jacobites and Nestorians. The first letter in this group, written in December 1251 by Pope Honorius III, granted Archbishop Hugh permission to absolve in person those who had exercised violence towards members of the clergy, but were unable to journey to Rome for the grant of absolution on account of the length and hazards of the journey. Another letter of October 1280, written by Matthew the archbishop of Caesarea, stated that he had personally examined the rulings of the papal legate Eudes of Châteauroux, the papal legate who had visited Cyprus in 1248/9, and of Archbishop Hugh published in the church of Nicosia. These stated that the divine services were not to be disrupted on account of disturbances and tumult caused by insolent lay persons. Archbishop Matthew decreed that from now on such persons were to suffer excommunication. Clearly the relations between the Latin clergy and the Latin lay population were not always harmonious, but marked by tension on occasion culminating into violence.[11] The penalties and measures at the disposal of the Latin church, which were the ecclesiastical penalties of suspension, interdict and excommunication, were effective only when accompanied by penalties inflicted by the secular authorities. These were frequently unwilling to support the Latin church in its efforts to discipline recalcitrants for fear of provoking unrest among the population, the overwhelming majority of which was non-Catholic. Sometime before January 1222 Archbishop Eustorge and his

9. Cart. nos. 17-23 and 25-26.

10. Cart. nos. 23-24.

11. Cart. nos. 27 and 29.

suffragans had complained about the insubordination shown towards them by the Nestorians, Jacobites and Maronites on Cyprus. In response Pope Honorius III told the archbishop of Caesarea and other Latin prelates in Palestine to compel them to obey the Latin prelates on Cyprus through the imposition of ecclesiastical penalties. These penalties if imposed were without effect, for similar complaints about the recalcitrance of the above mentioned groups appear in a later document in the Cartulary of 1472, that is 250 years later.[12]

The remaining letters in this section concern the thorny issue of the ecclesiastical benefices established under Archbishop Eustorge in 1240, during Innocent IV's pontificate. Following Eustorge's death in 1250, his successor Archbishop Hugh disputed the permanency of those benefices, which in the meantime had declined in value. This led to a dispute between the archbishop and the cathedral chapter of Nicosia, which wanted the benefices in question to be awarded and for their original value to be restored. The chapter moreover had sworn under Archbishop Eustorge to withhold their obedience from any future archbishop who failed to maintain the benefices. Pope Innocent IV first instructed the bishops of Paphos and Limassol, and then the papal legate Eudes of Châteauroux, to look into this matter, but the ultimate outcome of the dispute is unfortunately unknown.[13] The problems of filling ecclesiastical benefices continued under Innocent's successor, Pope Alexander IV. In a letter of February 1255 he instructed the cathedral chapters on Cyprus to fill vacant benefices regardless of any restrictions to the contrary imposed by the archbishop, the Latin suffragan bishops, or even the papal legates themselves. Yet two months later, in a letter of April 1255 addressed to all the Catholic clergy, not simply those on Cyprus, the pope stated that there were too many expectants seeking too few available benefices. He decreed that only up to four expectants were to be received in any church without papal authorisation, and that if a greater number had been awarded benefices on the authority of papal letters, only the first four were to remain.[14] This second letter illustrates that the problem of benefices was an issue not peculiar to Cyprus, but encountered in the whole of Catholic Europe.

3. Acquisition of Property and Disputes between Seculars and Regulars:

Like the problem over the allocation of benefices, disputes between the secular and regular clergy were a problem encountered not only by the Latin

12. Cart. nos. 35 and 94.
13. Cart. nos. 28, 29 and 31-34.
14. Cart. nos. 15 and 30.

church on Cyprus, but by Catholic churches throughout Europe. On Cyprus the first instance of these disputes appeared under Pope Gregory IX. In 1232 he wrote to the abbot of the powerful Praemonstratensian abbey of Bellapaïs, reminding him of his duty to accept visitations from the Latin archbishop in his capacity as diocesan, and to take an oath of obedience to him.[15] As early as 1222, when the first Cistercian abbey on Cyprus was founded, it had been stipulated in the relevant correspondence that the newly elected abbess was to obey the archbishop in his capacity as diocesan bishop, and was to receive no deceased parishioners for burial without his permission, so as not to infringe on the burial rights of the Latin secular church. Burial taxes and tithes moreover were all payable to the archbishop.[16]

By the middle of the thirteenth century new disputes had arisen between the secular Latin clergy and their regular counterparts on Cyprus. In January 1254 Pope Innocent IV ordered the bishop of Tripoli and the archdeacon of Acre to examine Archbishop Hugh's complaint against the Franciscan friars in Nicosia. On vacating their former house in Nicosia they had apparently sold it to the Cistercians, although the statutes of their own order stipulated that it should have reverted to the diocesan bishop.[17] But Archbishop Hugh levelled far more wide-ranging charges against the regular clergy on Cyprus. In May 1254 Pope Innocent IV reported to the Latin patriarch of Jerusalem that the archbishop had complained about the regular clergy receiving confessions from lay persons, absolving them of their sins, holding divine services in churches, and encouraging infirm parishioners to bequeath their property to them and to choose burial in monastic cemeteries, all to the detriment of the regular Latin clergy.[18] That this problem had European as opposed to purely Cypriot dimensions is illustrated by Innocent IV's letter of November 1254 to the religious clergy in general, containing complaints virtually identical to those in the preceding letter, but in greater detail. It was stated that the regulars held sermons in their own churches as well as celebrating masses in parish churches, and that when such sermons were held during the hours of mass the parish churches were left empty as the parishioners flocked to hear the regulars, who were often better educated and more eloquent than the secular parish priests. The regulars moreover held sermons at the same time as the diocesan bishops, to the detriment of the latter's preaching. Innocent decreed that henceforward the regulars could hold sermons

15. Cart. no. 36.
16. Cart. nos. 63-64.
17. Cart. no. 68.
18. Cart. no. 19.

only with the permission of the diocesan, and could hear confessions and preach in parish churches only on obtaining licence from the parish priest. Where parishioners chose burial in monastic churches, a portion of the burial dues was to go to the parish priest or the diocesan bishop. Those transgressing the papal commands would be excommunicated and compelled to observe these rulings through the imposition of ecclesiastical penalties.[19]

As one would expect from a church cartulary, there are numerous documents recording the acquisition of properties by purchase, donation and bequest. Most of the properties acquired by the Latin church were purchased from or donated by the crown. Some changed hands more than once, such as the *casale* of Livadi, which King Aimery had granted in 1197 to Archbishop Joscius of Tyre, but which a later archbishop named Simon sold in 1222 to Archbishop Eustorge.[20] An unnamed *casale* and some land donated in 1195 to the abbey of Templum Domini in Jerusalem by Aimery, then king of Jerusalem and lord of Cyprus, was also sold in 1233 to Archbishop Eustorge by this abbey.[21] Donations to the Latin church by the crown postdate the civil war of 1228-1232, in which the nobles grouped around the Ibelin family and King Henry, a minor until the war's end, fought the Cypriot nobles supporting the emperor Frederick II in a war which extended to Latin Syria and Italy, and formed part of a European-wide conflict. In 1233 King Henry I, who by now had reached his majority, donated the *casale* of Mandia to Archbishop Eustorge. In 1234 he gave the archbishop the *casale* of Acharie, which he first obtained from the nobleman William the son of Acharie, whom he also gave ten *carrucae* of land by way of exchange.[22]

Most of the grants of income to the Latin church of Nicosia were similarly derived from the crown. In general these involved the grant of an annual income to the church, which was to be drawn from the produce and revenues of the royal *casalia* either during harvest time or on a quarterly basis. These were given in return for the conduct of funerary masses by priests of the church of Nicosia in memory of the departed souls of the king's relatives. Such incomes, in either cash or kind, went towards the maintenance of the priests performing these offices.[23] Exceptions to the above rule were a grant by Queen Alice,

19. Cart. no. 39. For the European ramifications of the dispute between seculars and regulars see C.H. Lawrence, *Medieval Monasticism, Forms of Religious Life in Western Europe in the Middle Ages*, (London, 1989), pp. 261-263; idem. *The Preaching of the Friars. The Impact of the Early Mendicant Movement on Western Society* (London, 1994), pp. 152-165.

20. Cart. nos. 44, 46 and 47.

21. Cart. nos. 43 and 45.

22. Cart. nos. 59-61.

23. Cart. nos. 54-57.

widow of the late King Hugh I, in March 1220 to Archbishop Eustorge. Under its terms the church was allowed the use of the royal flour mills at Kythraea, a village to the north-east of Nicosia.[24] Another exceptional grant of income was that of September 1236. King Henry I, then in financial difficulties on account of the expenses incurred by the crown in the course of the civil war mentioned above, granted the church of Nicosia an annual income of 2,000 bezants in perpetuity to be drawn from the royal salt deposits at Salines, near present-day Larnaca. He received the much-needed cash sum of 24,000 white bezants in return. The parlous state of the royal finances is illustrated by a clause in the contract stating that three years' worth of revenue was to be granted by the church to the king's guarantors, the nobles John of Caesarea and John of Ibelin, should the king fail to repay promptly the 24,000 bezants he was to receive, for he owed them this sum and had clearly entered into the above contract simply in order to repay it.[25]

The Latin archbishopric of Nicosia acquired incomes from the nobility as well as the crown, but to a lesser extent. In 1221 Archbishop Eustorge and Viscount William of Nephin (in Syria) jointly contributed towards the upkeep of a priest who would perform the divine offices at the chapel in the *casale* of Nisou. William was to provide the priest with a house and garden, and an income in kind, with an additional income in cash and kind being provided by the archbishop.[26] Clearly this chapel was not one of the numerous unlicensed, and often underfunded, chapels set up by nobles on Cyprus and indeed elsewhere, and concerning which there are several written complaints in documents of the Cartulary.[27] Other nobles or knights donated lump sums of money or annual incomes to the church of Nicosia, and in one instance to the Praemonstratensian abbey of Bellapaïs, for the upkeep of chaplains or priests assigned the task of holding annual masses for the souls of departed relatives.[28] It is worthy of note that most of the contracts regarding properties and incomes acquired by the church of Nicosia from the crown and nobility date from the first half of the thirteenth century.

Acquisitions of property dateable to the latter half of this century involved transactions with the religious, such as the purchase of some houses in Nicosia

24. Cart. no. 62.

25. Cart. no. 50: For the state of royal finances see Philip of Novara, "Livre de Philippe de Navarre," *RHC Lois*, I, 515.

26. Cart. no. 42.

27. Cart. nos. 8, 66, and 128.

28. Cart. nos. 37, 40 and 41.

in 1251 from the Templars, or the house sold in 1292 to Archbishop John of Ancona, then archbishop of Nicosia, by the canon Gerard of Antioch. He had been given the sum for its purchase by the Franciscans, who owed money to the church of Nicosia.[29] Aspects of the friction between the secular and regular members of the Latin clergy resurface in these transactions, in particular the first of these. The houses in question had been the subject of litigation because Nicholas, a canon of the church of Nicosia, had bequeathed them in his will to the Templars, who as regular clergy were not supposed to own property. Safeguards to forestall such developments were taken in a transaction of 1292, when Archbishop John granted tenure of the church of St Saviour of the Cemetery of Nicosia, together with the attached dwellings, to the monk Thomas. Thomas was granted tenure on a lifetime basis, but with the proviso that they would revert to the church of Nicosia upon his death.[30] The transaction echoes a letter of Pope Celestine III to Archbishop Alan in 1196, in which safeguards were instituted against the emergence of proprietary churches, the possession of cemeteries by hereditary right and the conversion to censual churches of churches granted to clerics on a lifetime basis, but which came under the law of the archbishop.[31] One of the property transactions in this section is unique inasmuch as it involved the grant of a house by Archbishop Eustorge to a Greek family, which had built it on the site of the former Orthodox abbey of Teupetomeno. The family in return had to provide the church of Nicosia with a *rotulus* of wax every year, on the feast of the Transfiguration.[32]

4. The Latin Church and the Greek Church of Cyprus:

The documents in the fourth section of the Cartulary, from number 69 to number 86 inclusive, as well as four documents in subsequent sections, concern the relations of the Latin archbishop and his church with the Orthodox population of Cyprus, both Greek and Syrian. This section includes the documents containing the provisions of the 1220 and 1222 agreements worked out between the crown and the nobles, and the Latin clergy, both secular and regular. Under the terms of the above agreements, subsequently confirmed by Pope Honorius III, the Greek bishoprics of Cyprus were reduced from 14 to four. The four remaining Greek bishops were placed under the authority of the archbishop and his three Latin suffragans, deprived of territorial jurisdiction, and allocated remote places of residence in each of the four Latin dioceses. In the first of the two agreements

29. Cart. nos. 51-52.
30. Cart. no. 65.
31. Cart. no. 8.
32. Cart. no. 58.

limits were placed on the freedom of movement of the Greek serfs and clergy, as well as on the number of Greeks who could join the priesthood. In the second agreement the numerical restrictions were extended to cover the number of Greeks entering monasteries, since numerous Greeks had been entering monasteries in order to avoid fulfilling the obligations attendant on serfs. From now on Greeks needed their lord's permission to enter the clergy, and Greek bishops could ordain priests only with the permission of the Latin diocesan and the lord of the serf wishing to join the priesthood.[33] Pope Honorius III responded to the more conciliatory attitudes towards the Greeks exhibited by Queen Alice by pointing out that if the Greek church were not placed under the jurisdiction of the papacy and the Latin church on Cyprus, the secular dominion of the Latins on the island would itself be undermined.[34]

The Greeks' refusal to accept the validity of unleavened communion bread is also alluded to in this section. In 1231 Pope Gregory IX, Honorius' successor, instructed Archbishop Eustorge to have 13 Greek monks from the Orthodox monastery of Kantariotissa, on the foothills of the Kerynia Mountains, incarcerated for this refusal, to be publicly excommunicated and to be dealt with as heretics. The monks in question were burnt at the stake following a term in prison, an incident of religious persecution unique not only in the history of Latin Cyprus, but in that of former Byzantine provinces which had come under Latin rule. It should be stressed that the authority of the Latin church on Cyprus was being defied at this point in time not only by the Greeks, but by members of the Latin nobility themselves. In the first part of his letter concerning the recusant Greek monks, the pope accused the Latin nobleman Balian of Ibelin of having contracted a marriage within the prohibited degrees of consanguinity with Eschive, the daughter of Walter of Montbéliard and the widow of Gérard of Montaigu. Not only had Balian disregarded the sentences of excommunication and interdict imposed on him by Archbishop Eustorge, but had even forced Eustorge to leave Cyprus and seek refuge at Acre. The authority of the Latin church on Cyprus was under attack from two quarters and was at a very low ebb, while that of the crown was also weakened on account of the king's minority and the civil war taking place between opposite factions of the Latin nobility. In the light of the above, the martyrdom of the Greek monks can be seen as a consequence of the insecurity which had overtaken both the Latin church and the crown at this critical juncture of the island's history.[35]

33. Cart. nos. 80 and 82-86.

34. Cart. no. 86.

35. Cart. no. 69.

The dispute over the issue of unleavened communion bread did not end with the martyrdom of the Greek monks. In 1240 Pope Gregory IX wrote four letters to the king of Cyprus, the nobility, Archbishop Eustorge and the Hospitallers on Cyprus, in which he referred to the instructions he had given to the archbishop. The archbishop was not to allow the suffragan Latin bishops to ordain any Greek clergy unless they had first taken an oath to obey the Roman church and accept its teachings on the validity of unleavened bread. After some procrastination the archbishop of the Greeks together with the higher clergy exiled themselves to Cilician Armenia, taking with them the valuables of their churches and monasteries, and instructing those left behind to refuse obedience to the Latin archbishop on pain of excommunication. Pope Gregory instructed Archbishop Eustorge to have all the Greek clergy on Cyprus who refused to obey the papal commands expelled from the island, and to have them replaced by Latins 'or other suitable persons', by which he probably meant Greeks disposed to obey the Roman church. The crown, the Latin nobles and the Hospitallers were all requested to assist Archbishop Eustorge in his efforts to discipline the Greek clergy.[36]

A *lacuna* of 20 years follows, and the following documents concerning the Greeks in this section are the Bulla Cypria of 1260 and the Greeks' reaction to its terms. This gap is extremely unfortunate, for it means that the cartulary contains little information on the policies towards the Greeks of Cyprus of Pope Innocent IV, who succeeded Gregory IX in 1243. The three letters of this pope concerning the Greek church of Cyprus which are in the Cartulary have been placed in a subsequent section,[37] and these in any case do not shed light on the innovative and controversial policy he inauguarated with regard not only to the Greek church of Cyprus, but with the corresponding Greek churches of Antioch and Jerusalem. Pope Innocent IV sought to make these churches directly aswerable to the papacy, emancipating them from the control exercised over them by the local Latin churches, which they highly resented, and thereby hoping to promote their loyalty to Rome. The Greek archbishop of Cyprus Neophytos returned to the island from exile sometime before 1248 together with the Greek bishops. A set of demands they presented in that year to the pope indicates that they were prepared to accept direct subordination to the papacy in return for specific concessions. These were the reestablishment of the Orthodox bishoprics suppressed under the terms of the 1220 and 1223 agreements, a portion of the ecclesiastical tithes collected by the Latin church, an end to the

36. Cart. nos. 70-74.

37. Cart. nos. 93, 107 and 108.

numerical restrictions on the number of Greeks entering the clergy, and the restoration of the ordinary rights of jurisdictions formerly enjoyed by the Orthodox bishops over their clergy and laiety.[38] Innocent IV's untimely death in 1254 cut short the full evolution of the policies initiated under him, and which the Latin church of Cyprus, as well as those of Antioch and Jerusalem, had opposed vehemently. Not one single document in the Cartulary alludes to the above policies, something which possibly reflects the concern and trepidation felt by the Latin archbishopric over policies which threatened to create a rival Greek Uniate church that would not only be emancipated from its control, but in the long run would have deprived it of any justification for existing.

The reaction to Innocent's policies, which began on Cyprus in 1251 with the election of the Pisan Hugh of Fagiano, a Praemonstratensian monk in the abbey of Bellapaïs, as archbishop, assumed increasing momentum after 1255, when the conservative Pope Alexander IV succeeded Innocent. In January 1255 Alexander wrote two letters, one to the Latin and Greek bishops on Cyprus, and the second to Queen, Plaisance of Antioch, who held the regency following the death of King Henry I in 1253, his son and heir Hugh II still being a minor.[39] The first letter, which touches on the question of archiepiscopal authority, is located in the first section of the Cartulary, and the second letter is in the present section.[40] In his letter to the Latin and Greek bishops Pope Alexander instructed them to obey the Latin archbishop and to urge their subordinates to do so. Since the Latin bishops did this in any case, Alexander was in effect informing the Greek bishops that Pope Innocent's policy of subordinating the Greek church directly to Rome was at an end. The letter to the queen was written shortly after the one to the bishops, and in it Pope Alexander told her to honour the provisions of the 1220 and 1222 agreements, both as regarded the payment of tithes to the Latin church by the Latin nobles and as regarded the suppression of heretics, which was almost certainly an oblique reference to Greeks and others who refused to obey not only the papacy, but its representatives on Cyprus, namely the Latin archbishop and his suffragans. The Queen was reminded of her oath to defend the archbishop and his church, and urged to honour this committment.

In view of the above developments, which immediately preceded the promulgation of the Bulla Cypria of 1260 under Pope Alexander IV, it is hardly

38. *Acta Innocentii IV*, ed. T. Haluskynskyj and M. Wojnar, *PCRCICO*, IV, i, (Rome, 1962), 130-131.

39. P. Edbury, *The Kingdom of Cyprus and the Crusades, 1191-1374*, (Cambridge, 1991), pp. 30, 34 and 35.

40. Cart. nos. 7 and 70.

surprising that the provisions of this bull, with the exception of specific details, marked a return to the relations between Latin and Greek churches on Cyprus as expressed in the terms of the 1220 and 1222 agreements. According to its terms, the Greek archbishop Germanos was to be directly accountable to Rome for the remainder of his life, but on his death Cyprus was to have no more Greek archbishops. The Greek bishops, whose number would remain at four, would continue to be subordinate to their Latin diocesans, bereft of territorial jurisdiction and compelled to reside in the same remote localities specified in the terms of the 1220 and 1222 agreements. Stricter financial safeguards were instituted for the Greek church as regarded their contributions towards the visitations of the Latin bishops, the number of these visitations throughout the course of the year being strictly and carefully limited. Greek bishops were also to enjoy full episcopal rights over the Greek churches, monasteries, clergy and laiety, and only they, barring exceptional circumstances, had the right to appoint priests to vacant churches. Like their Latin counterparts, the Greek bishops could be translated or removed from office only by the pope. They were compelled to attend the synods held by the Latin diocesans, however, together with their priests and abbots, and had to implement the synodal statutes not in conflict with those elements of the Greek rite tolerated by Rome. They were exempted from attending provincial councils, but would receive no tithes, which as before would be paid exclusively to the Latin bishops and their churches.

The financial and legal safeguards accorded to the Greek clergy under the terms of the Bulla Cypria did not prevent it from being in its essentials a reversion to the provisions of the 1220 and 1222 agreements, and a renunciation of the policies of Pope Innocent IV, which had aimed at the creation of a Greek church on Cyprus subordinate to Rme but independent of its Latin counterpart. One fundamental difference between the Bulla Cypria and the agreements of 1220 and 1222 lay, however, in the fact that whereas the Greek clergy had rejected the terms of the earlier agreements to the point of going into self-imposed exile, the provisions of the Bulla Cypria were accepted by Archbishop Germanos and the Greek bishops who had accompanied him to Rome. Yet from the correspondence of Pope Alexander's successor, Pope Urban IV, it transpires that a large section of the Greek clergy and laiety on Cyprus not only rejected the terms of the agreement recently signed by their archbishop and bishops, but began persecuting those Greek clergy prepared to accept its provisions. The Syrian Orthodox resident on Cyprus supported those Greeks rejecting the terms of the Bulla, and Pope Urban's attempts to enlist the support of the Latin secular authorities in disciplining the recalcitrant Greeks appear to have been largely unsuccessful. The authority of Archbishop Hugh, moreover, was being simultaneously disregarded at this time by many of the clergy and laiety of the city and diocese of Nicosia, both Latin and

Greek, who had been condemned by him as being guilty of several moral transgressions but who nonetheless refused to mend their ways.[41] This defiance of the archbishop's authority by both the Greeks and the Latin lay population recalls the situation existing in 1232, which has been discussed above, and illustrates how despite two generations of existence on Cyprus the Latin church had failed to secure the allegiance of the majority of the island's population.

5. The Issue of Tithes:

The fifth section of the documents in the Cartulary covers numbers 87 to 108 and is concerned almost exclusively with disputes over the payment of tithes to the Latin church by the crown and the Latin nobles. Four documents in the section concern the Greek church, and given their subject matter it is appropriate to discuss them first. Three of the letters were written by Pope Innocent IV. In two of these, dated 1243 and 1245,[42] he acceded to requests submitted to him by the Greek monks of the monastery of St Margaret of Agros in the diocese of Nicosia. The monastery in question was absolved from paying tithes on properties which it had acquired prior to 1215, the date of the Fourth Lateran Council. He furthermore took the monastery and its grange of St Mary of Brilo (Stilo in Cart. no. 108) in the diocese of Limassol under his protection. The decision was communicated in writing to the Patriarch of Jerusalem, who was also a papal legate (*legatus natus*) and who was instructed to impose ecclesiastical penalties on those seeking to harm the monastery. The activities of such persons must have impelled the monastery of St Margaret to solicit papal protection in the first place, and in this regard it resembles other Greek monasteries in former Byzantine lands under Latin rule, not only on Cyprus, but on Crete and on Sicily as well.[43] The third letter of Pope Innocent IV in this section was written to the papal legate Eudes of Châteauroux in March 1254, shortly before Innocent's death. The Pope asked Eudes to resolve certain issues of contention between the Latin and Greek clergy on Cyprus, but the substance of the letter deals with which aspects of the Greek rite were permissible to Rome.

41. Cart. nos. 75-77, 79 and 81.

42. Cart. nos. 107-108.

43. N. Coureas, 'Η Μονή του Αγίου Γεωργίου των Μαγγάνων επί Φραγκοκρατίας', *Επιστημονική Επετηρίδα της Κυπριακής Εταιρείας Ιστορικών Σπουδών*, II (Nicosia, 1994), 275-286; idem, "The Orthodox Monastery of Mt. Sinai and Papal Protection of its Cretan and Cypriot Properties," *Autour de la Première Croisade*, ed. M. Balard (Paris, 1996), pp. 475-484; idem, 'Η Ελληνόρρυθμη Μονή του Σωτήρος στη Μεσσήνη της Σικελίας', Πρακτικά του ΙΖ' Πανελλήνιου Ιστορικού Συνεδρίου (in print).

The thorny issue of whether the Greek church on Cyprus should be subjected directly to Rome or to the Latin archbishop on Cyprus is not addressed.[44]

The document immediately after this letter is extremely thought-provoking. It is a bull of Pope Sixtus IV promulgated in 1472, well over 200 years after the Bulla Cypria. It is apparent from its provisions that the decrees of the Bulla Cypria regarding the relations of the Latin archbishop and his suffragans with the Greek bishops, if ever fully implemented, had largely broken down by the late fifteenth century. The absenteeism practised from the close of the thirteenth century onwards by various Latin archbishops and bishops, who never set foot on Cyprus or else were resident in Nicosia and were content to leave their sees in the hands of an administrator, who simply forwarded the revenues of the sees in question to them, had taken its toll. This appears from the contents of Pope Sixtus' letter, in which he castigates the bishops of the Greeks, Jacobites, Nestorians and Armenians on Cyprus for having arrogated the powers of the Latin diocesans throughout the island. They had ordained priests unsuitable for this calling on account of their moral turpitude, often through simony, and were also allowing marriages within the prohibited decrees, divorces and remarriages. The decrees passed at the Council of Florence of 1439 were being disregarded, while the teachings and properties of the church were neglected.

Pope Sixtus resolved to remedy this situation, and in his letter he stated that the initiative was his, and not that of the Latin archbishop, the Catalan Louis Perez of Fabregues. The latter had journeyed to Rome in 1471 and had endeavoured without success to persuade the pope to recognise the illegitimate James II as king of Cyprus in preference to his legitimate sister Queen Charlotte, the lawful heir to the throne. Sometime before 1473 he had also gone to Aragon, where he attempted to arrange a marriage between the illegitimate daughter of James II and the illegitimate son of King Ferdinand of Sicily.[45] A sworn enemy of Venice, Archbishop Louis was more interested in thwarting the imminent Venetian take-over of Cyprus and in promoting the interests of the Catalan party than in the internal affairs of his church, something which the pope appears to have realised.[46] It is not known whether or for how long he was resident on the island, for in 1475 he was in Rome once more, engaged in attempting to recover

44. Cart. no. 93.

45. *The Chronicle of George Boustronios 1456-1489*, transl. R.M. Dawkins (Melbourne, 1964), paras. 96 and 152.

46. L. de Mas Latrie, "Histoire des archevêques de l'île de Chypre," *Archives de l'Orient Latin*, II, 297-300.

his archiepiscopal incomes from the bishop of Limassol, who had made off with them.[47] It is noteworthy that Pope Sixtus stated in the terms of his bull that the Greek bishops could freely exercise ordinary jurisdiction in the localities assigned to them, but not outside them. This provision exists in the Bulla Cypria, but not in the 1220 and 1222 agreements. The 1220 agreement does not mention the localities, while that of 1222 simply refers to them as places of residence.

From the bull of Pope Sixtus IV it is clear that the Latin church had been reduced to a parlous state by the end of the fifteenth century, largely on account of the absenteeism of its episcopate, or the Latin archbishops' involvement in diplomatic intrigues as opposed to pastoral activities. Its rulings were being disregarded not only by the Greeks, but also by the smaller groups of non-Chalcedonian Christians mentioned above, something which made a dead letter of the provisions of the Bulla Cypria of 1260 and of the more recent Council of Florence, which had taken place in 1439 and in the course of which the Maronites and Nestorians (Chaldeans) of Cyprus had accepted Union with Rome.[48] The dubious nature of this union appeared as regarded the Nestorians by 1450, when Pope Nicholas V instructed Archbishop Andreas Chrysoberges to implement the terms of the union by imposing ecclesiastical penalties on this sect should this be necessary.[49] Two subsequent letters of Pope Nicholas written in June 1450 stated that the Nestorians of Cyprus were indeed united to Rome.[50] This notwithstanding, they are described in Pope Sixtus IV's bull of 1472 as prohibited on pain of excommunication from exercising ordinary jurisdiction except among their own kind, something which indicates that they were regarded along with Greeks, Armenians and Jacobites as a separate group not entitled to exercise ordinary jurisdiction over Latin Christians.

The disputes over the payment of tithes to the Latin church by the crown and the nobility, which are the subject of most of the documents in this section, were to trouble the relations of the parties concerned throughout the thirteenth century. The crown and the Latin nobles had undertaken to pay tithes on their produce, including livestock, to the secular Latin church according to the agreement of 1220 mentioned above. This agreement had been confirmed by the papal legate Pelagius of Albano in May 1221 and had been revised with the consent of all parties concerned in September 1222.[51] Yet in May 1224 and July

47. *Ibid.*, p. 300 and note 461.

48. *Epistolae Pontificae ad Concilium Florentinum Spectantes*, ed. G. Hofmann (Rome, 1946), no. 283.

49. *Ibid.*, no. 299.

50. *Ibid.*, nos. 301-302.

51. Cart. nos. 82-84 and 95.

1225 Pope Honorius III wrote to Queen Alice of Cyprus, her under-aged son King Henry I and the Latin nobles, complaining that they had refused to honour the provisions of the above agreements. He stated moreover that the endeavours of the bishop of Famagusta Caesarius of Alagno, who had been in Rome since 1221 and had worked hard to bring these agreements about, would be rendered fruitless on account of their obstinacy. In both letters Pope Honorius alluded to instructions he had given to Latin prelates in Palestine, who had been told to supervise the implementation of these agreements and to excommunicate those not honouring its terms.[52]

From several letters directed in 1231 to King Henry I, Queen Alice and the Latin nobles by Gerold, the Latin Patriarch of Jerusalem, it appears that up until that year both the Latin bishops on Cyprus and the nobles together with the king and queen had sent procurators to the papal curia to plead their respective cases. Pope Gregory IX, however, Honorius' successor, had reiterated his predecessor's position that the crown and the nobles should pay the Latin church tithes in full. Failing this, Gerold threatened to proceed against the nobility and the knights in accordance with papal instructions, and in September 1231 he appointed the archbishop of Tyre as vicar to act on his behalf.[53] A procedure was even devised for the granting of absolution to persons excommunicated for not paying tithes, the power to do so being vested on the archbishop of Nicosia and the bishop of Paphos.[54]

In October 1232 an arbitral decision over the payment of tithes withheld was reached by the archbishops of Caesarea and Nazareth, the bishop of Lydda and the Masters of the Temple and the Hospital.[55] According to its terms, the king and the nobles were to pay specific amounts over carefully defined periods of time to the Latin archbishop, his suffragans and all the Latin churches on Cyprus in lieu of unpaid tithes. The king moreover would donate the *casale* of Mendias to the Latin archbishop, a provision implemented in December 1233.[56] In return the crown and the nobles were absolved from paying arrears other than the payments, which had been claimed by the Latin archbishop and his suffragans. The civil war on Cyprus which had taken place between opposing noble factions between 1228 and 1232, mentioned above, was probably a major

52. Cart. nos. 97-98.
53. Cart. nos. 100-104.
54. Cart. no. 108.
55. Cart. no. 87.
56. Cart. no. 59.

factor in explaining the failure of the crown and nobility to pay their tithes promptly, although a simple reluctance on their part to pay tithes in full cannot be discounted. The decision reached in 1232 did not, however, conclude matters, for in August 1243 Pope Innocent IV urged King Henry I to compel those nobles excommunicated for not having paid tithes owed to do so.[57] On King Henry's death in 1253 the executors of his will refused to pay tithes owed by the late king, maintaining that he had discharged his obligations in this regard whilst still alive, even though Pope Alexander IV in his letter to them had asked for a complete account of unpaid tithes and other incomes due to the church, on pain of ecclesiastical censure. In May 1255 the pope instructed the bishop and archdeacon of Acre to compel the executors to make the required payment, but it is doubtful to what extent they succeeded in doing so.[58]

The secular Latin church also encountered the resistance of the two main military orders on Cyprus, the Templars and the Hospitallers, in its attempts to compel them to pay tithes in full, even though they had been party to the 1220 and 1222 agreements stipulating the payment of such tithes. This issue of contention, however, along with other contentious issues such as burial rights and the ecclesiastical jurisdiction over the servants employed by both orders, was resolved under Archbishop Hugh of Fagiano in two agreements dated August 1255 and July 1261, signed with the Hospitallers and the Templars respectively. According to their stipulations, both orders agreed to make annual payments to the archbishop by way of settling unpaid tithes. These payments were to be drawn from their incomes and properties in the city and diocese of Nicosia. They agreed moreover to pay the archbishop one silver mark every year in return for being allowed to receive bequests from his parishioners and have those desirous of it buried in the Templar and Hospitaller cemeteries. Both orders agreed that the archbishop and his church had ecclesiastical jurisdiction over their servants on lands or in localities within the city and diocese of Nicosia.[59]

The final document concerning tithes, dated January 1267, is also the last document in that part of the cartulary compiled on the orders of Archbishop John of Conti in 1322 and was written by Patriarch William of Jerusalem in response to inquiries addressed to him by the bishop of Famagusta and the vicar and treasurer of the church of Nicosia. William stated that the executors of wills had to give priority to the payment of unpaid tithes when settling the outstanding

57. Cart. no. 88.

58. Cart. no. 96.

59. Cart. nos. 89 and 91.

debts of the deceased, and that if necessary they should compel their heirs to satisfy these debts. He also imparts the interesting information that Syrian peasant freeholders, as opposed to serfs, were also liable to pay tithes, in accordance with the provisions of the Bulla Cypria and of the 1220 and 1222 agreements. Such references to peasant freeholders on Cyprus are few and far between, although there were several waves of Syrian migration to Cyprus in the course of the thirteenth century, the largest being that following the fall of Acre and of Tyre to the Muslims in 1291. Syrians were prominent as craftsmen and merchants in the urban population of Cyprus, especially that of Famagusta, where they had their own court. William also declared that excommunicates who had remained in this state for over one year without taking any steps to secure their readmission into the church should be compelled to do so, by soliciting the assistance of the secular arm if necessary. This applied both to those excommunicated for not paying tithes and to those excommunicated for other reasons.[60]

6. The Documents of the Fourteenth Century:

In the case of the fourteenth century documents the thematic grouping of documents included in the cartulary no longer applies. With the exception of a large group of correspondence in chronological order written under Archbishop Philip, the fourteenth century documents were inserted on a haphazard basis, both as regards subject matter and chronology. The earliest of these documents, inserted under Archbishop John of Conti, recorded his consent in January 1327 to the request submitted to him by Guy of Ibelin, seneschal of the kingdom of Cyprus, for the foundation of a chapel in the garden of his house in Nicosia. The five priests who were to serve this chapel would be appointed and maintained at Guy's expense, but the archbishop was to confirm their suitability, and safeguards were taken to ensure that the chapel did not become collegiate. The incomes for maintaining the priests were to be drawn from the *casale* of Sivouri (Sigouri) in the district of Famagusta, and they had been granted to Guy by the king of Cyprus, although it is not stated when. The priests were to celebrate the divine offices for Guy's soul and those of his parents. A French version of the

60. Cart. no. 106; J. Richard, "Le peuplement latin et syrien en Chypre au XIIIe siècle", *Croises, missionaires et voyageurs*, (London, 1983), VII, 157-173; idem. "La cour des Syriens de Famagouste d'après un texte de 1448", *Croises et États latins d'Orient*, (Aldershot, 1992), XVII, 383-398; D. Jacoby, "The Rise of A New Emporium in the Eastern Mediterranean: Famagusta in the Late Thirteenth Century", *Μελέται και Υπομνήματα*, I (1984), 143-179.

above document, differing in minor respects from the Latin version, is also to be found in the Cartulary, but it is dated 13 May 1329.[61]

Sandwiched between the two documents describing Guy of Ibelin's endowment are three documents of the late fourteenth century concerning John of Brie, titular prince of Galilee, turcopolier, and lieutenant of the seneschal of Cyprus. The first two documents, both dated March 1383, describe an annual grant of 300 bezants made by John to the cathedral church of St Sophia with the consent of the secrète, the treasury of the Lusignan kingdom of Cyprus. Of this income, derived from the casale of Pyla, 250 of the 300 bezants were to go towards maintaining a priest who would sing masses for John of Brie and his wife. On their deaths the priest or his successors, to be appointed by the master chaplain of the cathedral of St Sophia, would sing masses for the good of their souls. The remaining 50 white bezants were to be assigned to the cathedral chapter of St Sophia, who would allocate this sum towards the performance of memorial services for their souls twice a year, in February and August.[62] The third document, dated February 1391, describes the terms of John of Brie's will, according to which some houses and gardens of his were to devolve upon the cathedral following his death and that of his wife Philippa of Verny. A portion of the rents were to go towards maintaining a priest who would sing masses for the good of their departed souls.[63] One notes that both Guy of Ibelin and John of Brie ranked among the highest officers in the kingdom.[64]

Following the above documents are 17 documents from the time of Archbishop Philip of Chamberlhac. All are dateable to July 1345 and September 1348, and were clearly added to the Cartulary as a specific collection. For a better understanding of why they were written, an examination of the background of Archbishop Philip himself is called for. Originating from a knightly family in the region of Périgord in France, he was a doctor of law and of theology. Shortly before being appointed archbishop of Nicosia, he had been made bishop of Nice,[65] and in his education as well as in his Southern French background he

61. Cart. nos. 109 and 113; W. Rudt de Collenberg, "Les Ibelin aux XIIIe et XIVe siècles. Généalogie compilée principalement selon les registres du Vatican," *Επετηρίς του Κέντρου Επιστημονικών Ερευνών*, IX (1977-1979), 194-195.

62. Cart. nos. 110-111.

63. Cart. no. 112.

64. Edbury, *The Kingdom of Cyprus*, pp. 181-182; J. Richard, "Les turcoples au service des royaumes de Jérusalem et de Chypre: musulmans convertis ou chrétiens orientaux?", *Croisades et États latins d'Orient*, (Aldershot, 1992), X, 259-270, and esp. 266-267, for a discussion of the offices of seneschal and turcopolier.

65. Mas Latrie, "Histoire des archevêques," pp. 267-272.

resembled many of the Avignonese popes themselves. He clearly enjoyed the favour of Pope Clement VI, who like Philip was a Southern Frenchman, originating from the Limousin, and who had also attained a doctorate in canon law and theology prior to becoming pope.[66] All the privileges granted by Pope Clement VI to Archbishop Philip or the chief penitentiar, Cardinal Stephen of the churches of SS John and Paul, were granted prior to his departure for Cyprus in order to facilitate his administration there, and the documents in the Cartulary from the time of this archbishop are mostly expositions of these privileges. Archbishop Philip only arrived on Cyprus in late 1350. Given that the ecclesiastical province of Cyprus was the one furthermost from the papal court at Avignon, where the popes were resident from 1305 to 1403, it is understandable that these privileges should have been given him, so as to save the archbishop or petitioners from Cyprus the expense and hazards of the long journey they otherwise would have had to make to Rome.[67]

In examining the privileges, one discovers that the earlier ones of July 1345 were powers to grant absolution from various ecclesiastical punishments imposed for such offences as visiting the Holy Places without papal permission, which was easy given Cyprus' proximity to them, or for exercising violence towards the clergy, so long as it stopped short of taking life or limb. Various concessions were also granted, such as an indulgence of 100 days to persons attending the archbishop's celebration of the divine offices or his preaching, as well as the power to grant permission for up to 100 persons to visit the Holy Places regardless of any papal prohibitions of this, so long as the persons concerned did nothing that could benefit the enemies of Christendom.[68] Clement VI moreover responded favourably to Archbishop Philip's own request to visit these places, granting him and up to 200 companions permission to do so, albeit with the proviso mentioned above.[69] The pope also allowed the archbishop to promote those *familiares* of his who had been resident in his household on a continuous basis, without first seeking papal permission, notwithstanding any possible papal ruling to the contrary. The archbishop was also empowered to grant the office of apostolic notary to clerks who were neither married nor

66. Y. Renouard, *The Avignon Papacy 1305-1403*, trans. D. Bethell (London, 1970), p. 42; G. Barraclough, *The Medieval Papacy*, (London, 1968, repr. 1992), pp. 152-158.

67. Renouard, *The Avignon Papacy*, p. 33: G. Hill. *A History of Cyprus*, 4 vols. (Cambridge, 1940-1952), III, 1079-1080.

68. Cart. nos. 115-117 and 122-123.

69. Cart. no. 119.

ordained, without first having them sent to Rome to be so appointed, so that he could more easily create a pool of skilled clerical staff on Cyprus.[70]

In two documents which state that Archbishop Philip had been empowered to grant absolution from ecclesiastical penalties imposed for various minor transgressions, or for exercising violence, it was specified that he had been given these powers on account of the long and difficult journey excommunicates would otherwise have had to make to Rome.[71] Yet Archbishop Philip was by no means given *carte blanche* in the matter of granting absolutions. In two of the documents of 1345, it is stipulated that persons granted absolution from ecclesiastical punishment could not contract marriages in contempt of the authority of St Peter (*in contemptu clavium*) which must be a reference to those wishing to marry within the prohibited degrees of consanguinity or affinity.[72] In another two documents of 1345 the pope ordered Archbishop Philip to prohibit priests from celebrating the divine offices in private chapels or oratories built by various persons in the city and diocese of Nicosia, on pain of ecclesiastical censure. Not only were these chapels and oratories insufficiently endowed, but they also encouraged people to neglect attendance at the parish churches. Pope Clement VI also wrote to King Hugh IV of Cyprus, urging him to compel those nobles excommunicated by Archbishop Philip and his suffragans for refusing to pay tithes to do so.[73] Clearly the contentious issues of unauthorised private chapels and non-payment of tithes, which figure in the subject matter of the thirteenth century documents in the Cartulary, were still present in the following century.

Turning to the documents of September and October 1348, one notes that for the most part they too concerned papal privileges awarded to the archbishop. Archbishop Philip obtained papal permission to journey to Rome at will.[74] In response to the archbishop's request, the pope also allowed six noble couples who had unknowingly married within the prohibited degrees to remain in wedlock, while a further six couples similarly related were granted permission to marry. Among the reasons advanced for granting these dispensations were the noble lineage of the persons concerned, and the corresponding difficulty they encountered in finding suitable partners outside the prohibited degrees in a part

70. Cart. nos. 118-120.
71. Cart. nos. 117 and 127.
72. Cart. nos. 115 and 117.
73. Cart. nos. 128-129.
74. Cart. no. 114.

of the world where Latins were few in number. An additional argument put forward was the distance between Rome and Cyprus, making it difficult for couples to journey to Rome to obtain the required dispensations.[75]

The papal penitentiar, Cardinal Stephen of the church of SS Paul and John, addressed two letters to archbishop Philip in November 1348. The first of these granted him permission to absolve from excommunication 50 clergy and lay persons who had incurred this sentence for maintaining concubines. Concubinage was a recurrent problem within the Latin church, as appears from the report of Cardinal Peter in 1223, and that of the papal legate Peter of Pleine Chassaigne in 1313.[76] The second letter granted the archbishop permission to absolve 50 clergy and lay persons from sentences of excommunication incurred for exercising violence against the persons of both secular and regular clergy, irrespective of whether blood had been drawn or not. Guilty lay persons and clergy suspended from the performance of their orders, or from taking part in the divine offices, would be pardoned only upon the performance of a salutary penance.[77]

In a letter dated September 1347 but almost certainly belonging to the group of documents of 1348, the former year being a copyist's mistake, Pope Clement VI at the archbishop's request promised Christians everywhere an indulgence of 100 days if they contributed towards the construction or repair of the cathedral of St. Sophia, which was manifestly still incomplete. This indulgence would be valid for 20 years, but could not be sent out by collectors of alms, who would forfeit their entitlement to collect if they did so.[78]

Only one letter in the Cartulary was composed by Archbishop Philip during his brief sojourn on Cyprus, lasting from 1350 to 1357, when he went back to Avignon as the emissary of King Hugh IV. In 1360 he was appointed archbishop of Bordeaux but he died soon afterwards, in 1361, without ever taking possession of this see.[79] This document describes the archbishop's purchase of the annual revenues of the *casale* of Pelendri in the district of Limassol, amounting to 400 white bezants, in return for which he gave a lump sum of 6,400 white bezants to Alice of Gibelet, the wife of John of Remes. Prince John of Antioch, son of King Hugh IV, was the lord of the *casale*, but Alice clearly

75. Cart. no. 125.

76. Mas Latrie, *Histoire de l'île de Chypre sous le règne des princes de la maison de Lusignan*. 3 vols. (Paris, 1852-1861), III, 622-625; Mansi, XXVI, cols. 356-362.

77. Cart. no. 127.

78. Cart. no. 124.

79. Hill, III, 1079 and note 3; Mas Latrie, "Histoire des archevêques," pp. 270-272.

possessed the right to enjoy it and dispose of its revenues. The incomes received by Archbishop Philip were allocated to specific purposes, such as maintaining a priest who would celebrate masses for the souls of the archbishop's parents and benefactors, as well as those of the canons and the cathedral chapter of Nicosia. Masses were also to be celebrated on the days of certain saints, such as those of SS Barnabas and Epiphanius, who had both preached and died on Cyprus.[80]

The last fourteenth century document in the Cartulary is a letter of Pope Urban V, dated May 1368 and addressed to Archbishop Raymond of La Pradelle, who like his predecessor Philip was a Frenchman from the region of Périgord.[81] Urban was an enthusiastic proponent of the crusade against the Turk, and must have had a good rapport with King Peter I of Cyprus, who visited Italy in a final effort to secure support for a crusade in early 1368, reaching Rome, where Urban had been resident since October 1367, in March 1368.[82] Peter took the opportunity of his presence in Rome to castigate the lack of religious committment of the Latin Catholics on Cyprus before Pope Urban, who in turn wrote to the archbishop of Nicosia on this matter. In his letter the pope pointed out that whereas the king and the royal household took the trouble to hear the divine offices on Sundays and feast days, numerous nobles on Cyprus failed to do so. Not only were they failing to attend mass, they were also partaking of the sacraments in their own private chapels, leaving the cathedral standing empty. The emptiness of the cathedral of St Sophia was also on account of its desertion by many noblewomen, who preferred to attend the divine offices in `the churches of Greeks and schismatics'. The archbishop was ordered to compel these defaulters, through the imposition of ecclesiastical punishments, to attend mass and partake of the sacraments in the cathedral of St Sophia, as well as in the other Latin churches. An exception was made, however, for the king, his household and those nobles with sufficiently endowed private chapels and regular priests.[83] As seen above, the highest officers of the kingdom, like the seneschal Guy of Ibelin, could afford to endow and maintain such chapels.

The above letter is interesting for several reasons. In the thirteenth century archbishop Hugh of Fagiano had complained of the Latin regular clergy taking the congregations away from their secular counterparts, to the detriment of the

80. Cart. no. 130; J. La Monte in "A register of the Cartulary of St Sophia," *Byzantion*, V (1929-1930), 486-487 mistakenly thought that masses were founded on the nativities of Christ and John the Baptist, and on All Saints' Day. In fact these were the days upon which the priest was to receive his income, partly in cash and partly in kind.

81. Mas Latrie, "Histoire des archevêques," pp. 272-274.

82. Edbury, *The Kingdom of Cyprus*, p. 170.

83. Cart. no. 131.

cathedral and the parish churches.[84] Now, over one century later, the secular Latin clergy were witnessing the same phenomenon, but this time it was on account of the proliferation of private chapels and the attractions of none other than the despised Greek church. Although formally part of the Catholic church since 1260 when the last Greek archbishop of Cyprus and his suffragans had formally accepted the jurisdiction of Rome, the Greek clergy had maintained their own rites, something which incidentally was perfectly in keeping with the provisions of the ninth article of the Fourth Lateran Council.[85] In practice, however, the Latin church on Cyprus tolerated the Greek rite only so long as it was administered by and for Greeks. On his arrival on Cyprus in late 1350, Archbishop Philip had inserted two rulings in his Constitutions regarding marriages between persons of the Greek and Latin rites. These were that the Greek partner first had to accept confirmation according to the Latin rite, and that the children of such unions had to be raised in accordance with the Latin rite. No Greek priest moreover could administer the sacraments to a Latin, or even vice versa, except in cases of dire need. Clergy or lay persons violating the above rulings would be subject to ecclesiastical penalties, including excommunication.

In examining the purpose behind Archbishop Philip's rulings, there can be little doubt that it was to prevent the fusion between Latins and Greeks on Cyprus which was occurring, and which was occurring moreover to the detriment of the Latins, who despite their privileged social and economic position were few in number, to the extent of not easily finding marriage partners unrelated to them within the prohibited degrees of consanguinity and affinity. The subjection of the Greek church to Rome, accomplished with the intent of absorbing it into the body of the Roman church, in practice made it all the easier for Latins, not numerous in any case, to become absorbed into the Greek population, since the Greeks could no longer be considered schismatic. The increased rate of absenteeism among the Latin clergy, including bishops and even the archbishops themselves, only facilitated this development, and the complaints of King Peter I in conjunction with the rulings of Archbishop Philip can be seen as desperate measures taken to preserve the very identity of the Latin minority on Cyprus, which was threatened by ultimate absorption into the Greek majority.

7. The Documents from the Period of Venetian Rule:

The final nine documents in the Cartulary, written in a different hand from the manuscript commissioned in 1524 by Archbishop Aldobrandini, all date from

84. Cart. nos. 38-39.

85. *Acta Honorii III*, ed. A. L. Tautu, *PCRCICO*, III (Rome, 1950), 116-117 and 117 note 1.

the period of Venetian rule and were added to the above manuscript. Five of the documents date from the time of Archbishop Sebastian Priuli, a Venetian like virtually all the archbishops appointed under Venice.[86] Like many of his predecessors, he was not resident on Cyprus, drawing his archiepiscopal revenues *in absentia* and appointing a vicar in his stead, which helps explain the ongoing financial impoverishment suffered by the Latin church, which experienced difficulties in the collection of tithes, and witnessed the sequestration of part of the revenues it did manage to collect by the Venetian officers of state.[87] Several of the documents dating from the time of his archbishopric touch on these themes. Two such documents, from November and December 1496, describe the leasing of flour mills owned by the church to individuals, and from their content it transpires that such leases could be transferred, or even bequeathed to the lessor's heirs.[88] The control of ecclesiastical benefices also presented problems, and a document of February 1497 describes how a dispute over the bestowal of the benefice of St John and Our Lady of Compassion had been running between the Latin church and the Venetian administrators, who had previously maintained that they had proprietary right over it. The church won this particular case, and the benefice in question was conferred upon the dean of St Sophia, John Plakotos. His Greek name strongly suggests that he was a convert to Roman Catholicism, or descended from such converts.[89]

The payment of ecclesiastical tithes remained a chronic problem. One of the two documents describing the leasing of mills owned by the church stipulated that the lessors, John Nomikos and his heirs, should pay tithes on the incomes they obtained.[90] In October 1496 the Venetian councillors on Cyprus, responding to the complaints forwarded by the archbishop and his suffragans about non-payment of tithes, commanded defaulters to render a full account of the tithes they owed. Those not co-operating were to be fined 25 ducats, with half of this sum going towards the cost of construction of the new walls of Famagusta.[91] In November 1497 Andrea Venier, the Venetian lieutenant on Cyprus, settled a long-standing dispute regarding the payment of tithes from the incomes of the

86. Hill, III, 1075.

87. Hill, III, 1097, note 5.

88. Cart. nos. 133-134.

89. Cart. no. 135; J. Hackett, *A History of the Orthodox Church of Cyprus* (London, 1901), pp. 505-504 for the history of the church of St John and Our Lady of Compassion.

90. Cart. no. 135.

91. Cart. no. 136.

royal dye-works, which had been farmed out to James Philermo, in favour of the church. James was ordered to pay the tithes he owed the church and in future to pay the tithes promptly, although if he wished he could lodge an appeal against the decision before Venetian courts.[92] In a letter of July 1564 written by Pope Pius IV to Solomos Petritis the pope confirmed his emancipation from serfdom, granted to him by the late Archbishop Livio Podocataro in gratitude for various services he had rendered, but took care to inform him that like the other emancipated serfs he had to pay tithes on his livestock.[93] Given that the number of emancipated serfs appears to have risen considerably during the period of Venetian rule,[94] one would expect a corresponding increase in the incomes of the Latin church, given that the emancipated serfs (*francomati*) were obliged to pay the church tithes. The Latin church, however, may not have been able to exploit this development fully, not only because the persons in question may have resisted paying tithes, but also because, as mentioned above, the Venetian officers of state sequestered part of the church's income. One notes that the document discussed above, although the first of the letters added to Aldobrandini's copy of the Cartulary, is chronologically its final document.

The insubordination of the abbots of the powerful Praemonstratensian abbey of Bellapaïs, which had troubled Archbishop Eustorge in the early thirteenth century, resurfaced to trouble his successors in the early part of the sixteenth. Under Archbishop Aldobrandini, on whose orders the Cartulary in its present form was copied, the abbot once more refused to acknowledge the authority of his metropolitan. In September 1510 Nicholas Pisaurus, the Venetian lieutenant on Cyprus, ruled that in accordance with the instructions of the papal letter delivered to him the abbot and monks of the abbey should henceforth obey him. Given the length of this dispute, it is uncertain which pope ordered the abbot to obey his metropolitan, but it may have been the forceful Julius II, an Italian from Savona whose pontificate was from 1503 to 1513.[95] Aldobrandini was represented in this issue by a procurator, but this is by no means conclusive proof that he was absent from Cyprus at this time.[96]

92. Cart. no. 137.

93. Cart. no. 132.

94. B. Arbel, "Cypriot Population under Venetian Rule (1473-1571), A Demographic Study," *Μελέται και Υπομνήματα*, I (Nicosia, 1984), 205-211.

95. Cart. no. 138; J.N.D. Kelly, *The Oxford Dictionary of Popes* (Oxford, 1986, repr. 1996), pp. 255-256.

96. Mas Latrie, "Histoire des archevêques," pp. 319-320.

The same cannot be said about his learned but corpulent successor, Livio Podocataro. Hailing from a noble family of Greek origin which had embraced the Catholic faith, he never set foot on Cyprus, which can only have facilitated the renewed disobedience exhibited by the abbots and monks of Bellapaïs. A new dispute over the obedience due to the archbishop on the abbey's part was brought in March 1547 before the vice-lieutenant of Venice and the Venetian councillor Bembo. They declared against the obduracy of the abbot, who had failed to appear before them in response to their summons, but declared themselves unable to proceed further. The case was brought before the Latin bishop of Famagusta in his capacity as judge- delegate, but its final outcome is not known.[97] One notes that the archbishop was represented in this matter by his vicar, the Dominican Lawrence of Bergamo.

The final document in the Cartulary is an inventory of the dues in ecclesiastical temporalities payable for the year 1547 by the largest and wealthiest Greek bishopric on Cyprus, that of Solia. It was drawn up by a Dominican friar on the orders of Lawrence of Bergamo, the archbishop's vicar, who also happened to be inquisitor general of the Dominican Order. This reference to his office indicates that the inquisition was present on Cyprus, but no more can be said on this subject. The temporalities payable in cash amounted to 250 white bezants, while articles payable in kind were also mentioned, such as figs, cotton, fowl, and nuts. In the early sixteenth century the revenues of this Greek bishopric amounted to 600 Venetian ducats, a Venetian ducat after 1490 being worth somewhat less than eight bezants.[98] One notes that the corresponding revenues of the Latin archbishopric of Nicosia in the same period were 6,000 Venetian ducats, increasing to 13,000 in 1559.[99] Notwithstanding its financial problems discussed above, the Latin archdiocese was not only the wealthiest on Cyprus, but during the thirteenth century had been the wealthiest bishopric throughout the Latin East. In size and scale the cathedral church of St Sophia in Nicosia far surpassed any other Latin cathedral constructed, either on Cyprus or in Latin Syria, and it is to the history of the cathedral that we now turn.

B. The Cathedral of St Sophia:

Several chroniclers give foundation dates for the Latin cathedral of St Sophia. The anonymous chronicle named after Amadi, a Venetian nobleman who

97. Cart. no. 139; Mas Latrie, "Histoire des archevêques," pp. 320-324.

98. Mas Latrie, *Histoire*, III, 502; Hill, III, 803 and 1098.

99. Mas Latrie, *Histoire*, III, 542 note 4.

was its last owner, states that the cathedral was founded in 1209 under Archbishop Albert, mentioned as the third archbishop of Nicosia. This reference to Albert being archbishop in 1209 is erroneous, for the archbishop at this time was Thierry, a Frenchman who died in 1211 and was the second archbishop after Alan.[100] Amadi's information is repeated in the chronicle of Florio Bustron.[101] The chronicle of Makhairas states that construction of the cathedral began after the establishment of the four Latin bishoprics on Cyprus, and that of Strambaldi, which closely follows Makhairas, gives the date of 1194-1195. The Dominican friar Stephen of Lusignan, writing towards the end of the sixteenth century, gives the date of 1193.[102] All the above sources are relatively late, however, Makhairas, Amadi and Strambaldi being fifteenth century chronicles, and Florio Bustron and Lusignan being of the late sixteenth century. More contemporary evidence for the dating of the construction of the cathedral is provided by a lead seal, now unfortunately lost, of Archbishop Eustorge, who held this office from 1217 to 1250. The reverse of this seal bears the legend `Ecclesia Nicosiensis', together with a detailed sketch of a church which was probably the cathedral itself. It appears as a building with three aisles and numerous apses, with a tall central space in the centre crowned by a cupola upon which is a cross. To the left of this church is a tower, with two turrets each of which is surmounted by a small cupola. The detailed nature of the drawing, which strongly resembles an Orthodox church, suggests that it is a depiction of the former Orthodox cathedral which probably bore the name of St Sophia, which is not a name given to Latin cathedrals, but was the name of the pre-eminent Orthodox cathedral church of the ecumenical patriarch of Constantinople. St Sophia in this instance almost certainly represents the Latin adaptation of the Greek words for Holy Wisdom (Hagia Sophia), rather than the name of a saint, although a saint named Sophia also exists.

A.H.S. Megaw first suggested that the drawing on the reverse of Eustorge's seal represented an earlier Orthodox cathedral, although he later revised this viewpoint, stating that the drawing simply represented an artist's impression. Hill is mistaken in stating that `the seal is evidently so crude that its details must

100. Mas Latrie, "Histoire des archevêques," pp. 209-210.

101. "Chronique d'Amadi," in *Chroniques d'Amadi et de Strambaldi*, ed. R. de Mas Latrie, 2 vols. (Paris, 1891-1893), I, 97; Florio Bustron, "Chronique de l'île de Chypre," ed R. de Mas Latrie in *Collection des documents inédits sur l'histoire de France: Mélanges historiques*, V (1886), 56.

102. Leontios Makhairas, *Recital Concerning the Sweet Land of Cyprus, entitled "Chronicle"*, ed. R.M. Dawkins, 2 vols. (Oxford, 1932), I, 26 and note 4; "Chronique de Strambaldi," in *Chroniques d'Amadi et de Strambaldi*, ed. R. de Mas Latrie, 2 vols. (Paris, 1891-1893), II, 11; Estienne de Lusignan, *Description de toute l'isle de Cypre* (Paris, 1580), fol. 123.

not be taken too seriously', and D.M. Metcalf has suggested that the illustration is that of the Orthodox cathedral which existed previous to the construction of the Latin one.[103] Whether the former Greek cathedral existed on the site of the present Latin one, and was demolished to make way for its construction, is a moot point, while the date of construction of the present Latin cathedral is also uncertain. Some early architectural features of the building suggest a very early date. Two deeply cut acanthus capitals, together with a frieze on the doorway of the north transept, are executed exactly after the manner of the Templar workshop in Jerusalem. The bases of the columns have characteristic Palestinian fluting, while a capital opposite the north doorway has a finely carved vine scroll indicative of Palestinian workmanship.[104] The above features, taken in conjunction with a reference to a church the construction of which began in Nicosia under the Templars, in which Guy of Lusignan was buried in 1194, indicate that the earliest phase of construction had begun under the Templars in 1192. Of this construction, only the eastern arm of the church was completed.[105] This particular section may have been replaced by the larger structure of the present cathedral, and the material in the doorway of the transept was probably reutilised.[106] The second phase in the construction of the cathedral may have begun in 1209 under Thierry, the second archbishop of Cyprus who had been elected by August 1206,[107] and died in 1211. He was probably a native of the Île de France, and his obit is registered at Nôtre Dame in Paris.[108] The plan of the east end of the cathedral is in the French style, the ambulatory without chapels resembling that of Nôtre Dame at Paris, and may have been begun under him.[109] It is also worth noting that two capitals form the pillars closing the presbytery are of Byzantine provenance, and may have been re-used from the earlier Greek cathedral.[110] Following his death in 1205, King Aimery, the first Lusignan to be crowned King of Cyprus, was buried in the cathedral in 1205, although our

103. Hill, II, 13-14 and 14 note 1; D.M. Metcalf, "The Iconography and Style of Crusader Seals in Cyprus," in *Cyprus and the Crusades*, ed. N. Coureas and J. Riley-Smith (Nicosia, 1995), pp. 372-373 and notes 30-31.

104. T.S.R. Boase, "The Arts in Cyprus," *A History of the Crusades*, ed. K. M. Setton, 6 vols. (Philadelphia/Madison, 1955-1989), IV, 167.

105. Lusignan, *Description*, fol. 123b; Boase, "Arts in Cyprus," p. 167.

106. Boase, "Arts in Cyprus," p. 167.

107. Mas Latrie, *Histoire*, II, 35; *Patrologiae Cursus Completus: Patrologia Latina*, ed. J.P. Migne, 221 vols. (Paris, 1841-1864), CCXV, col. 959 no. 140.

108. Mas Latrie, "Histoire des archevêques," p. 210.

109. C. Enlart, *Gothic Art and the Rennaisance in Cyprus*, trans. D. Hunt (London, 1987), p. 92.

110. Boase, "Arts in Cyprus", p. 168.

source for this, who also mentions Guy's burial in the church begun by the Templars in 1194, is the sixteenth century writer Stephen of Lusignan, a late source who at times is unreliable.[111]

The third and most important phase in the construction of the cathedral took place under Archbishop Eustorge of Montaigu, who held this office from 1217 to 1250, when he died at Damietta in the course of the crusade organised by St Louis king of France, whom he had accompanied to Egypt along with King Henry I of Cyprus. The cathedral in its essentials was complete by 1228, by which time the choir and the transept had been finished.[112] Like other Gothic cathedrals in the Mediterranean area, that of Palma de Mallorca being a good example, St Sophia of Nicosia was flat-roofed. Several cathedrals in Latin Syria also possess this feature, although the architecture of St Sophia, like Lusignan architecture in general, turned to Western Europe rather than to Latin Syria for its models.[113]

Further building on the cathedral was put to an end for a considerable period of time on account of the civil war of 1228-1232. Following the war's end, the Latin archbishopric was able to purchase several *casalia* and incomes from an impoverished crown, as mentioned above. Its financial resources were thereby augmented, but this notwithstanding, the next major phase of construction did not take place until the early fourteenth century. Earthquakes may also have damaged the cathedral prior to the next phase of construction. The Chronicle of Florio Bustron states that Cyprus suffered from earthquakes in 1267 and 1303.[114] Had these damaged the cathedral, any available funds would have gone towards expensive repairs. From 1319 onwards, however, a new phase of construction began under Archbishop John of Conti, who arrived on Cyprus in that year seven years after being made archbishop. The nave of the cathedral was completed between 1319 and 1326, as was the porch up to the top of the vaulting. Some flying buttresses were also added, differing in their design from the previous ones, as well as a large baptismal font, a marble rood screen, two large bells and two silver angels, probably for the high altar. Under John of Conti, the vaults of the nave and six columns of the choir were painted. The sacristy was embellished with a number of draperies, tapestries and priestly

111. Estienne de Lusignan, *Chorograffia et breve historia universale dell' isola di Cipro... per il sino al 1572,* (Bologna, 1573), fol 50b.

112. Enlart, *Gothic Art*, p. 83.

113. *Ibid.*, pp. 33-45; Boase, "Arts in Cyprus", pp. 169-170.

114. Florio Bustron, pp. 112 and 134.

vestments. Among these it is worth noting a large tapestry depicting the Transfiguration of Jesus Christ, which the archbishop presented to the cathedral. The same scene of the Transfiguration adorns the obverse of this archbishop's seal and the Feast of the Transfiguration, celebrated on 6 August, may have had special significance for him.[115] An additional chapel, dedicated to St Thomas Aquinas, was also built and decorated at this time, and Archbishop John of Conti consecrated it in person.[116] This thirteenth century philosopher's work on kingship had been dedicated to the young King Hugh II, who succeeded his father Henry I in 1253. One notes that Bartholomew of Braganza, the Latin bishop of Limassol between 1252 and 1256, was a Dominican friar like Aquinas himself, and this scholar's dedication of the work to the young king of Cyprus may have taken place at the bishop's request.[117] Archbishop John of Conti was himself a Dominican, while King Hugh IV, in whose reign the chapel had been built, greatly favoured this order.[118]

It was under John of Conti that work was begun on the west porch of the cathedral, the most richly decorated part of the whole building. Its purpose was to support the two towers in front of the original façade, still incomplete at the time of the Turkish conquest of 1570. The porch itself consists of three vaulted bays, with pinnacled gables above the entrance arches. When it was cleaned in 1948 voussoir sculpture was discovered under the plaster which had covered it, and which had been added during the period of Ottoman rule. The niched figures revealed show similarities with the row of niched figures on the south doorway of the church of St John the Baptist at Chaumont-en-Bassigny in France. The foliage adorning this French church also resembles that of the Cathedral of St Sophia.[119]

From the middle of the fourteenth century onwards the cathedral bore witness to a series of disasters, both natural and occasioned by Man. In 1330, shortly before John of Conti's death in 1332, Nicosia was visited by floods, which did not, however, damage the cathedral or the palace of the archbishop, both of which served as centres of refuge for the town's population.[120] The

115. Mas Latrie, "Histoire des archevêques," p. 259.

116. Enlart, *Gothic Art*, p. 86.

117. St Thomas Aquinas, *On Kingship to the King of Cyprus*, trans. by G. B. Phelan (Toronto, 1949, re-ed 1967), pp. xxx-xxxi; *Les Registres de Innocent IV*, ed. E. Berger. BEFAR. 2nd series, 4 vols, (Paris, 1881-1921), III, nos. 5547, 6433 and 6994, *Les Registres d'Alexandre IV*, ed M.M. de la Roncière et. al. BEFAR, 2nd series, 3 vols. (Paris, 1895-1959), I, no. 1175; B. Hamilton, *The Latin Church in the Crusader States, The Secular Church* (London, 1980), p. 233.

118. Mas Latrie, "Histoire des archevêques," pp. 256-259; Enlart, *Gothic Art*, p. 263.

119. Boase, "Arts in Cyprus," p. 170.

120. Amadi, p. 405; Florio Bustron, pp. 254-255.

damage wrought by the floods may have put a stop to further building on the structure of the cathedral.[121] The edifice was still incomplete in 1348, when Pope Clement VI offered indulgences to those who would contribute to the completion or repair of the cathedral. The timing of this bull was unfortunate, for in 1348 Cyprus, along with the rest of Europe and the Mediterranean area, was visited by the Black Death, a pestilence which carried off roughly one third of the population.[122] As a result it is doubtful if any further construction work was done, although the endowment presented to the cathedral in 1353 by Archbishop Philip may have assisted in funding the maintenance of the building, if not additional construction.[123]

In 1360 a mob of irate Greeks attempted to break down and burn the gates of the cathedral on learning that the papal legate Peter Thomas had shut the Greek bishops inside and was intending to administer confirmation to them according to the Latin rite, the situation finally being defused by the courageous intervention of the recently crowned King Peter I.[124] More serious for the wellbeing of the cathedral must have been the economic devastation visited on Lusignan Cyprus by the war with Genoa, for during the Genoese invasion of 1373 Nicosia was captured and sacked by the invading troops.[125] In March 1383 the Turcopolier and acting seneschal John of Brie made a grant of income to the cathedral, and bequeathed some property to it in February 1391, as mentioned above.[126] Yet the Mamluk invasion of 1426, during which Nicosia was pillaged by the Mamluk forces, occasioned more damage to the cathedral, as it did to Cyprus in general.[127]

The cathedral remained impressive despite its misfortunes, something which transpires from the accounts of two travellers towards the end of the fifteenth century, by which time Cyprus was under Venetian rule. In 1484 the Dominican friar Felix Fabri visited the cathedral, describing the chapel dedicated to St Thomas Aquinas as `exquisitely painted with the legends of the Holy Doctor, while a gilt plaque on the altar sets forth his acts'.[128] In 1487 the Carmelite monk Nicholas Le Huen, who originated from Pont Audemer in

121. Cart. no. 114.

122. Makhairas, I, 60-61: Amadi, p. 407; Edbury, *The Kingdom of Cyprus*, pp. 153 and 179.

123. Cart. no. 130.

124. Makhairas, I, 53-54; Hill, III, 1081-1082.

125. Makhairas, I, 414-439.

126. Cart. nos. 110-111.

127. Florio Bustron, pp. 367-369; Hill, II, 476-487; R. Irwin, 'Οι Εισβολές των Μαμελούκων στην Κύπρο', in *Ιστορία της Κύπρου, Μεσαιωνικόν Βασίλειον, Ενετοκρατία*, ed. Th. Papadopoullos, IV, (Nicosia, 1995), 159-176.

128. Boase, "Arts in Cyprus," p. 171 note 7.

France, described the cathedral upon visiting it as 'magnificent'. Unfortunately new calamities befell it following his departure, for shortly before or during 1491 it was severely damaged by an earthquake, which wrought particular devastation to the building's east end. In 1491 the Venetian Senate issued a decree for the repair of the damage, and the commission entrusted with the collection of the funds imposed an annual contribution of 250 Venetian ducats upon the archbishop of Nicosia. It also offered to make him chairman of the committee for the cathedral's restoration if he would first agree to take up residence in the archbishop's palace, but the incumbent archbishop, the Venetian nobleman Benedetto Soranzo, refused to do this.[129] Like many of his predecessors, he was an absentee prelate, although initially at least, and for reasons hitherto undiscovered, the Venetian authorities refused to allow him to set foot on Cyprus. One possible explanation is that he was regarded as being too loyal towards Rome, his Venetian ancestry notwithstanding.[130]

The restoration of the damaged building appears to have been thorough, for in 1507 Peter Mésenge praised the beauty of the restored church, while observing that earthquakes were a common feature on Cyprus.[131] According to Camille Enlart, another earthquake damaged the cathedral in 1547, but the reference he gives, the end of the Cartulary of St Sophia, states nothing concerning an earthquake.[132] The final calamity experienced by the cathedral was the Turkish conquest of 1570, following which its altars, stained-glass windows, tombs, choir-stalls and other Christian ornaments were removed in order to effect its conversion into a mosque, named the Selimiye in honour of the Ottoman Sultan Selim II, under whom the conquest of Cyprus by the Turks was effected. The carved and painted figures were either destroyed or else hidden under the layers of plaster used to whitewash the interior.[133] Some battered remains of the earlier sculpture are to be found in niches around the cathedral's northern door, along with decapitated beasts and defaced masks in the foliage. There are also some mutilated gargoyles resembling those which figure so prominently in the church of St Urbain at Troyes.[134] The damage visited on the cathedral, together with the addition of two large minarets on either side of its western entrance, have not however prevented it from remaining arguably the most imposing Gothic structure throughout the Eastern Mediterranean.

129. Enlart, *Gothic Art*, pp. 87-88.

130. Mas Latries, "Histoire des archevêques," pp. 304-313.

131. Enlart, *Gothic Art*, p. 88.

132. *Ibid.*, p. 88 and note 67 (also C. Enlart, *L'Art Gothique et la Rennaisance à Chypre*, 2 vols. (Paris, 1899), I, 89 and note 4).

133. Enlart, *Gothic Art*, pp. 88-90.

134. Boase, "Arts on Cyprus," p. 170.

Introduction to the Edition

The cartulary of the Latin cathedral of Holy Wisdom, or Ayia Sophia, in Nicosia, is arguably the single most important Latin (or mostly Latin) document relating to the history of Cyprus. It is also significant for the study of the history of the papacy, the relationship between the Greek and Latin churches, and the crusades. Nevertheless, it has been stated that "a complete edition [of the cartulary] seems superfluous,"[135] and therefore an explanation is in order.

Much of the document has in fact been edited (see table). 80 of the 140 charters of the cartulary have been published previously, and one could say that a further 17, approximately, are documents which more or less duplicate material in the published charters. Thus almost 70% of the charters are accessible in print. In the various works of the 19th-century French scholar L. de Mas Latrie alone, 64 of the documents have been edited. Finally, La Monte published a register of all of the documents in the cartulary in 1930.[136] Why this edition, then?

First of all, 60 of the charters do remain unpublished, more than 40 of them containing material that has been unavailable until now except in manuscript form. Some of the ones that have been published omit certain material, and in the cartulary most of the documents have both rubrics summarizing the contents and seal descriptions, most of which have not been published. In addition, there are 13 sections in the cartulary that are not charters *per se*, but rather relate to the production of the cartulary itself, and only one of these has been published. Thus as a document, much of the cartulary is still to be edited.

A second reason for this edition is the fact that of the 80 published charters, 12 have been edited not from the cartulary but only from other copies of the documents. Of the 68 that derive from the cartulary itself, only four come directly from the Venice manuscript, i.e., those which Hiestand very carefully edited. The rest, mostly from Mas Latrie, are based on a copy that Mas Latrie had made in 1851 and which he deposited in the Bibliothèque Nationale in Paris (BN Lat. 10189). Although Mas Latrie checked the transcription, ie. the Paris manuscript, against Venice, there are, nevertheless, perhaps inevitably, variations and

135. La Monte, "A Register," p. 440.

136. G. Grivaud, 'Πνευματικός Βίος - Γραμματολογία' in Ιστορία της Κύπρου. Μεσαιωνικόν Βασίλειον, Ενετοκρατία, V, 1144 note 85, misleadingly states that the Cartulary was published by Mas Latrie, and translated into English by La Monte. As explained above, this is not the case.

omissions in Paris. Some of these can be attributed to the efforts of the copier to "correct" the poor Latin of the Venice manuscript, as Mas Latrie notes, but in some cases Paris is simply incorrect. Thus Mas Latrie's publications are actually two steps removed from the Venice manuscript.

Third, the register of La Monte is also based on the Paris manuscript, and not on Venice. While very useful, especially with its index, the register is still merely a summary of the documents, and there are several indications that La Monte was less than meticulous. For example, of the roughly 124 documents for which he provided two or three word incipits, 25% of these short incipits contain transcription errors (we provide the variants in the apparatus). Many times La Monte's summaries are insufficient or even misleading, and for some longer documents it is apparent that La Monte read only the beginning and ending. Our summaries are both more extensive and more reliable.

Fourth, the documents published in previous editions are scattered in many different places, most of them in rather inaccessible 19th-century publications, some even older. It is highly desirable to have all of the documents collected together, easily accessible. This is in fact what is happening in the case of some of the charters which have been edited several times. Documents edited by Mas Latrie, for example, have been reedited in collections of papal letters, and 19th-century publications of papal documents are being expanded, reedited, and republished today.

Fifth, the cartulary has never been treated as a document that is a witness to the history of Cyprus independently of the contents of the individual charters. The cartulary was created in a certain way for a certain purpose, and has a history all its own, which La Monte only begins to tell in his brief introduction to his register. Thus there is a need for a complete edition, from start to finish, of the cartulary, directly from the Venice manuscript, including all of the material that has been omitted, and providing extensive summaries.

There is, however, a final reason for this edition. Since the time in which La Monte wrote those words about the 'superfluity' of the cartulary edition, 67 years ago, much has changed in Cypriot historiography and in Cypriot scholarship. La Monte wrote before Hill's four-volume *A History of Cyprus*,[137] before the efforts of an army of historians from several countries. The basic narrative has been told for the most part, but the field is much larger and more mature than it was in La Monte's day, and it requires more detailed resources for its further development. Browning and Constantinides' monumental *Dated Greek Manuscripts from*

137. George F. Hill, *A History of Cyprus*, 4 vols., Cambridge, 1940-52.

Cyprus to the Year 1570, for example, would have been considered a great luxury in 1930, perhaps even superfluous in its detail, but now we may view it as an indispensable tool for the further study of medieval Cyprus.[138] Indicative of the maturity of the field of Cypriot history is the maturation of Cypriot scholarship since independence, in the Cyprus Research Centre, for example, and now in the University of Cyprus as well. There are too many names to mention, but the current efforts of Michalis Pieris and his associates to produce a new and definitive critical edition of Leontios Makhairas' history will serve to show that one era's superfluity is another's necessity.

The Manuscript:

Manuscript Venice, Biblioteca Nazionale Marciana, Lat. IV, 56 (=2303)[139] consists i+85 folios of different sizes and materials, bound together at some time after Mas Latrie inspected the manuscript in the mid-19th century. The paste-up (parchment) has in a modern hand "Codicem hunc in anno MDCCCLI transcribendum curavit Aloysius de Mas Latrie Parisi _."

Folios 1r-8v are paper, small and thin, measuring 323 x 114mm. They contain, in a later hand than that of the main body of the cartulary, brief descriptions of the first 131 documents in the cartulary, but not of #132, the letter of Pope Pius IV. We have not transcribed these sheets, although the paper appears to be contemporary with the sheets in the third section, and probably also with Pius's letter (see below).

The second section, folios 9r-81v, is of fine parchment, measuring 378 x 269mm (text 314 x 200mm). Each side has one column, and there are 36 lines per column. On the first line of 9r, otherwise blank, it says "non." The text is ruled faintly in lead, and Mas Latrie has occasionally pencilled in a few comments, notably "inutile" wherever a document does not give significant amounts of new information. The text and marginalia, along with the 'rubrics', are in the same colour of ink, although the rubrics were added later. Incipits and rubrics were originally written in the margins, then added to the text. Most of these marginalia

138. Costas N. Constantinides and Robert Browning, *Dated Greek Manuscripts from Cyprus to the Year 1570*, Dumbarton Oaks Research Library and Collection, Washington, and Cyprus Research Centre, Nicosia 1993 (Dumbarton Oaks Studies, 30; Texts and Studies of the History of Cyprus, 18).

139. The parchment section is briefly catalogued in Joseph Valentinelli, *Bibliotheca Manuscripta ad S. Marci Venetiarum. Codices Mss. Latini*, II (Venice 1869), pp. 302-303. Valentinelli incorrectly notes that the main ms. contains 131 documents up to 1368, and one from 1472, whereas in fact # 110 and #111 are from 1383, and #112 is from 1391.

were later cut off in binding, but some remain, as noted, especially in documents #86 through #100 (except #90). We have used bold-faced type for the incipits, which are in large, bold letters in a Gothic textura script in the text.[140] For the rubrics, we have expanded the spacing between letters. The main body of the text is in a humanist cursive hand that tends in some letters toward the humanist miniscule.

This section is bound mostly in quires of ten folios, or five bifolia, each. Fol. 9 is bound separately, then 10-19 marks a quire, followed by 20-29, 30-39, and 40-49. Fol. 50 is bound separately, then comes a quire of eleven folios, 51-61, then nine, 62-70, and then eleven again, 71-81. The quires have *reclamantes* on the verso of the last folio in the lower right, except that due to complex binding (inserted folios), the quire from ff. 51-61 has *reclamantes* on 52v, 55r (!), and 60v, with none on 61v itself, whereas the next quire has them on 63v and 69v, but not 70v. Finally, in the last quire, "petentem" is the catch-word on 76v.

Contrary to what Mas Latrie and La Monte supposed, the letter of Pius IV on 81r was actually bound with this section originally (and still is), and is indeed on parchment of the same size as the rest, although in a different hand and format. Pius's letter is in a more pure humanist cursive hand than that of the main section of the cartulary.[141] The document was, obviously, copied onto the blank parchment after the previous ones, probably not long after it was composed in 1564.

The third section of the manuscript, like the first, was not bound with the parchment when Mas Latrie inspected it, but is now. It consists of folios 82-85, in paper, measuring 291 x 195mm. As these contain new documents relating to the cathedral, we have transcribed them as well. All 85 folios are numbered, and the last four are written in a more flowing cursive style than that of Pius's letter, but there are indications that it is in fact the same scribe, writing on different material (paper instead of parchment) with more space allowances.

The entire codex appears to have been cleaned at some relatively recent date, probably at the time the loose sheets were bound with the manuscript. The original covers are retained, leather over wood, but the spine is newer.

History of the Cartulary:

The Venice manuscript is not the first version of the cartulary of the cathedral, and the story of the cartulary up until the creation of the Venice

140. It is like the hand of plate 19 of Bernhard Bischoff, *Latin Palaeography. Antiquity and the Middle Ages*, (Cambridge, 1990), from the flyleaf of Lucerne, Zentralbibliothek, ms. Pap. 25.

141. It is similar to the example in Giulio Battelli, *Lezioni di Paleografia* (Vatican City, 1949^3) p. 248, from Vat. Reg. Lat. 861, f. 29.

manuscript is complex. Basing ourselves on internal references, however, we may be able to piece together a plausible story. First we shall begin with La Monte's view of the history of the cartulary:

(1) According to La Monte (pp. 440-442), the cartulary proper has 131 documents, all from 1195 to 1383 except for the letter of Sixtus IV dated 1472 (actually, #112, or La Monte's #130, is from 1391). After these there are several pages of later documents, never part of the cartulary but added later, dating from 1496 to 1564.

(2) The first mention of the cartulary is from 1280, #29, La Monte's #102 (although he says, incorrectly, #101), when Archbishop Matthew of Caesaria "mentions a collection of documents which Archbishop Hugh of Nicosia made at the end of the *Passionario*."

(3) The present cartulary was drawn up under Archbishop John of Conti in 1322, finished 9 July. Several notaries made the copy, and it was read and sealed as an exact copy by Archbishop John with several witnesses, as note 106a reveals. This cartulary had 105 documents.

(4) In the archbishopric of John of Conti, two more documents were added in May 1326, #107 and #108, La Monte's #52 and #55. These are not numbered 106 and 107 in the cartulary, because #94, from 1472, was inserted later.

(5) In 1339 #109 was added, La Monte's #107 (he means #108), as stated in note 109a, copied by Teudinellus and Mark.

(6) On 4 March 1381, documents #114-131 were added, as is stated in 131a, by William Parinetti et al.

(7) At some time before 1524, three grants of John of Brie were added (#110- 112, from 1383-1391). It is impossible to tell when #113, La Monte's #108 (he means #109) was added, but perhaps 1381. The scribe, however, probably refers in 131a merely to documents #114-130, and not #113 as well

(8) In 1524 the Venice manuscript was copied by Floridus Brisetti in Rome. Aside from some minor factual errors, La Monte' s scenario is fairly plausible, but we may be able to add some details. First of all we must add some facts:

(1) Document #132, from 1564, is actually written on the parchment with the rest of the cartulary proper, although in a different hand, whereas #133-140, from 1496-1547, are on paper.

(2) Documents #1-4, all from Celestine III, have no rubrics, have one seal description applicable to all (#4a), and are in a different hand from what comes before and after.

(3) Documents #5-106 have both rubrics and seal descriptions for each, with these exceptions: #94, of 1472, has no seal description; #49, in French, has its description given in the text; #30 has no description, but some of the text is missing (see below).

(4) #30 is missing the end of the document, the text of which is provided by another copy. No folio is missing, because the rubric for #31 is given at the bottom of the page. The missing section would not make up even a column of the present cartulary in any case, but would perhaps make up a column of a previous version. The original may have been mutilated, but nothing is noted to that effect.

(5) It appears that the beginning of #27, assigned to Honorius III, does not fit with the end, assigned to Innocent IV. La Monte attributed the document to Innocent IV, but Tautu, working from another copy, finds that it belongs to Honorius. Since the folio changes near the end of the charter, in a formulaic section, the scribe might have accidentally skipped the end of the Honorius document while changing pages, and instead copied the end of the the next document, from Innocent IV. This is very plausible, because the documents in this section are quite small, sometimes only one third of a page, and large omissions *per homoioteleuton* are not uncommon in formulaic writing. If this theory is true, we are missing at least one document.

(6) Documents #107 and 108 have no rubrics, and only one physical description for both (108a).

(7) French documents #110-112 have neither rubrics nor seal descriptions.

(8) #113 is a separate case.

(9) #114-129, all from Clement VI's papacy, have rubrics but no seal descriptions.

(10) #130, from 1353, has neither rubric nor seal description, but witnesses are recorded.

(11) #131 has a rubric without a seal description, although 131a refers to it.

(12) #94, from Sixtus IV, has a summarized incipit, unlike the rest of the charters in the parchment section

With these pieces of information, together with the internal citations, we may be able to construct the internal history of the manuscript, although the fact that #94 was inserted later shows that no conclusion can be certain. Many such documents could have been added or deleted at any time before 1524.

First, the reference of Matthew of Caesarea in #29 is not to any documents contained in the cartulary, nor to any cartulary. In fact, Matthew refers

specifically to "a certain ordinance (*constitutio*) of Archbishop Hugh," which is quoted in full in #29, and which was "written with many other ordinances of the same lord archbishop and of lord Eudes of happy memory," i.e. the papal legate Eudes of Châteauroux. In fact all of these ordinances, including the one quoted, were published in Mansi, and only the one quoted is in the cartulary. Undoubtedly there existed documents in Hugh's possession which later were included in the cartulary, but there is no reason to suppose that these *"constitutiones Ecclesiae Nicosiensis"* were ever part of a cartulary, or that a cartulary then existed.[142]

The first actual cartulary was that finished on 9 July 1322. Intro B mentions the fact that, "This is a copy of various privileges and letters of the popes, kings, papal legates, and barons, relating to the church of Nicosia and found in the same church's treasury." 106a reinforces the fact that these documents were copies according to the 'originals', i.e. the plural. Petrus de Regio gives more information in 106a, saying that the charters were copied faithfully onto "eight quinions and one unfilled folio of parchment, confirmed with bulls and seals as is contained in the end of each..."

Therefore in 1322 the individual documents were copied for the first time into a cartulary consisting of 81 folios, and since the originals were at hand, seal descriptions were also made at that time. Except for #94, from 1472 and therefore added later, each of the first 106 documents in the Venice manuscript contains a seal description, although in the case of the French document #49 the description is in the text. Document #30 must have been complete at this time, with the explicit and seal description, and perhaps there may also have been a document between #27 and #28. None of the documents after #106 have seal descriptions in this fashion, and, significantly, neither does #94, the later insertion. The first four documents, from Celestine, appear to have been grouped together originally, and 4a describes them as having the same type of bull attached to each.

Because some documents were added soon afterwards with a slightly different format, as was the inserted #94, we may probably conclude that all of the first 106 documents except #94 were in the 1322 cartulary, but we cannot say with certainty that no documents were later removed, since the evidence of #94 suggests that the cartulary was in fact tampered with in some way.

142. For various Nicosia ordinances of Hugh and Eudes, see "Synodicum Nicosiense" in J.M. Mansi, ed., *Sacrorum Conciliorum*, vol. 26 (Venice 1784), pp. 311a-347a.

Assuming, however, that the 1322 cartulary contained 105 charters, or 106 if we are now missing one between #27 and #28, we may be able to estimate the size of the parchment, or the amount of material on each side. These documents in the Venice manuscript make up 59 folios, from 10r to the beginning of 69r. Subtracting the 1.8 sides of #94, and adding 0.8 sides missing in #30 and between #27 and #28, we have 58.5 folios, or 117 sides. The 1322 cartulary had 162 sides, each side being about 70% of one of the Venice sides. Perhaps this is small enough to account for the missing material in #30, especially since what is missing is the end of a document. The scribe of the 1524 version, or another version, may have skipped a side inadvertently.

106b records that on 7 May 1326 a copy of certain papal letters was added, which it introduces, but only one follows (#107), and then 107a says the same, but again only one follows (#108). 108a confirms, however, that two bulls were copied, and some of the same witnesses as in 106a are present, and in accordance with the 1322 cartulary they have physical descriptions, but they are given before the charters. It is not possible to ascertain how these documents were inserted, but if the 1322 cartulary was actually made of nine full quinions, the last of which was left blank except for the first folio, then perhaps there was room for these later charters. What the Venice cartulary of 1524 copies is on 70 folios (10r-80r), so that the 1322 section takes up about 83% of the parchment, but the remaining parchment of the 1322 cartulary, if it existed, would not have been sufficient, unless the hand or the margins changed.

According to 108a, #109 was added on 11 July 1339. The original document of 20 January 1327 was copied by Theodinellus, one of the scribes of the 1322 cartulary. 109# was copied again (into the cartulary we assume), however, not by Theodinellus and Mark, but by Mark, the son of Roland of Parma, alone. Mark gives a description in 108a (interestingly, the seal of the chapter of the cathedral has the images of Saints Barnabas and Nicanor), and the confirmations are in 109a.

Documents #110-112 are all French from the later 14th century, without rubrics or seal descriptions. #113 is from 1329, but perhaps because most of it is in French, it was grouped with the previous three.

Documents #114-129 are all from Archbishop's Philip's reign. They have no seal description, but all have rubrics. #130, from 1353 is also from Philip's time, but dated five years later than the last of the others. It has no rubric. 130a refers to the provisions of #130.

Document #131, with rubric, dates from 1368. La Monte assumed that 131a, dated 4 March 1381, referred to the copying of documents #114-131 into the cartulary, but not of #113, because "the scribe then (i.e. in 131a) says that he

copies the above bulls", and #113 is not a bull (italics his). The problem is that the scribe says in 131a, "*Predicta bulla fuit publicata...*", i.e., "The aforesaid bull (singular) was made public..." Unfortunately for La Monte's theory, *bulla* is feminine singular, not neuter plural, and the third person singular verb *'fuit'* should have provided him with another clue.[143] Thus we cannot say when #114-130 were added to the cartulary.

Can we even state with certaintly that any of the documents after #106 were ever actually physically in the cartulary before 1524? At the risk of engaging in ever more tenuous speculation, we may attempt to imagine a scenario. The rubrics might provide useful information. Perhaps we might say that all documents with rubrics were contained in some cartulary before 1524, but then #131 from 1368 has a rubric, while #130 from 1353 does not. Most of the later French ones do not either, and none of the first four. Perhaps then the rubrics were added in 1524, and the scribe of the first four charters from Celestine, writing in a different hand, did not include them, while the next scribe did. We could not, however, explain the lack of rubrics in the French documents on a linguistic basis, because the scribe, although working in Rome, was from Lyon. Perhaps the fact that the rubric of Sixtus IV's letter refers to Sixtus as "our lord" indicates that the rubric and the cartulary is contemporary with that pope, but unfortunately some of the Clement VI's documents have rubrics in the first person plural as well.

The last pieces of evidence are given by the scribe of the 1524 Venice manuscript, Floridus Brisseti. In Intro A, from 23 June 1524 in Rome, Floridus tells us that

> ... lord John Siculus Orsini, the chief representative of the most reverend lord father in Christ, lord Aldobrandini de Orsini, the archbishop of Nicosia, having, and in his hands holding, and presenting a certain book of certain privileges and letters of popes, kings, papal legates, and barons, relating to the church of Nicosia, found in the treasury of that very church, in parchment, written both in Latin and in common French, and covered with a red cover, undamaged, sound,and intact..., handed, presented, and read word for word to me, the below notary, this book...

The closing entry of the 1524 copy is 131b, reiterating that this was a copy of a book, so that it was not a copy of the 1322 cartulary along with some stray

143. Suffice it to say that La Monte's *Register* is riddled with Latin errors. One other oddity is his persistent use of 'mss' as the abbreviation for 'manuscript', when usually it is the abbreviation for manuscripts plural.

documents. Floridus says he copied it "according to the tenor and form of the book of privileges..." There is no mention of inserting any documents like the 1472 letter of Sixtus, and Floridus emphasizes the fidelity of his reproduction, without any modications. Because, then, Floridus appears to be clearly referring to a book, we may conclude that sometime between 1472 and 1524 a new cartulary was copied, although no internal note was made of it. Since the documents dated from 1496 to 1547 are not included, perhaps this second cartulary version was made between 1472 and 1496, but this is weak evidence.

It is clear, however, that #132, the letter of Pius IV, dated 1564, was added later, but where? It was copied onto the remaining parchment by Nicholas Vacla, the archiepiscopal notary, but this could have been done in Rome. Since, however, the manuscript is now in Venice, the manuscript was probably brought there before 1570, and only after 1564 were the remaining loose sheets put into the codex. We might guess that these were among the last documents to be brought back to Venice from Cyprus, either just before or shortly after the Turkish conquest. The paper of the 'table of contents' on folios 1-8 appears to be contemporary with these sheets, and the table omits Pius's letter. If we are correct in thinking that the scribe of Pius's letter is the same as the scribe of the loose sheets, we can conclude that the loose sheets were placed with the manuscript at the same time Pius's letter was copied onto the last folio of parchment. Perhaps the papal letter was the most important one remaining, and so it was copied onto the remaining parchment.

Thus what we appear to have is a first cartulary of 1322; various other documents collected and, perhaps, some or all added to the cartulary before 1472; probably another cartulary made between 1472 and 1524 which included the 1322 cartulary and many other documents; and finally the 1524 cartulary. Later the loose sheets, documents #133-140, were added, at which time #132 was copied onto the remaining parchment.

The manuscript lay unread until Mas Latrie's discovery in 1851, although many of the documents contained in the cartulary were known from other copies, and in some cases published, as we indicate in the present edition. Mas Latrie's copy, which he put in the Bibliothèque Nationale, had the unfortunate result that the Venice manuscript has again been largely ignored until now.

Editorial Procedures:

We have attempted so far as possible to reproduce the cartulary as it is preserved in Venice. This entails that we include, almost without exception, all idiosyncracies of that manuscript, orthographical and otherwise, and it means that we do not give the charters of the cartulary in chronological order, but rather in the order in which they appear in the document.

As regards abbreviations, we have written ont all standard abbreviations other than names. With respect to orthography and grammar, we have preferred not to engage in any classicizing or correcting. As a document, the cartulary is also a source for the linguistic history of Cyprus, and we do not wish to destroy its possible use as such in the future. Thus in very few cases do we 'correct' the text, usually when a word is accidentally repeated or when a stray letter is added but not expunged later. In all cases we describe the occurrence in the apparatus criticus. We also give 'corrected' readings in the apparatus where we think that the reader may be confused. In many cases even this is unnecessary where the documents have been edited previously, because we give the variants from these editions, which sometimes intentionally or unintentionally 'correct' Venice (see below).

As far as concerns the order of the charters, as has been explained above in the historical introduction, the cartulary was not arranged haphazardly, but with a definite purpose and organization, which we have preserved. This is in fact the case with most cartularies, and when an edition of a cartulary changes the order of the documents, this often serves to confuse as much as inform the user. Even modern collections of documents are usually not ordered chronologically, but rather topically first, as with a collection of articles in a filing cabinet. Thus the usual practice of arranging editions of charters chronologically, while useful for separate documents, is less desirable in the case of a single document like the present cartulary. Our present organization also allows us to retain the material relating to the internal history of the cartulary *in situ*, and allows us and the users to treat the cartulary as a single document.

For those who wish to see to chronological relationship of the documents, we provide a table below, based on La Monte's register. In the cases where La Monte has the date wrong, this does not usually affect the sequence of the documents. In one instance we think the cartulary itself is missing material, and that one charter (or most of it), #72, La Monte's #27, should be dated some decades earlier, and placed between La Monte's #15 and #16. In the table we also give information on authors, places, and previous editions for quick reference.

Since we are concerned with one manuscript, one document, we have not sought out other manuscript copies of individual charters in the cartulary. We do, however, give all of the variants from all previous published editions of these charters in the apparatus, with the exception that we ignore 'j', 'ae', the u/v distinction, capitalization, punctuation, and often the joining and separation of words in those printed editions. Where previous editions work from other manuscripts, we note this, and where they use more than one manuscript, we

attempt to distinguish between the variants of each manuscript. Often the apparatus may appear unnecessarily extensive, but we would rather not err on the side of brevity. The extensive apparatus has helped us avoid offering 'suggested' readings, however, since these are often provided by the other editions. This practice has also aided us in reexamining our own transcription.

Because the Paris manuscript is simply a 19th-century copy of Venice, we do not provide its variants except where Mas Latrie or La Monte has published charters based on Paris. As mentioned above, Mas Latrie considered the Venice scribe to have been somewhat ignorant as regards Latin, and so Mas Latrie did not always, he claims, indicate when the scribe of the Paris manuscript was correcting Venice. Mas Latrie himself, however, was careful to note when he was going against the readings of the Paris manuscript, and we can only conclude that he wished to be accurate in general, and that where he fails to note a variation, it is usually an error on his part.

Errors no doubt still abound in our edition, and in our apparatus, as is always the case in a work of this kind (as we have seen in inspecting previous editions). Our primary goal has been an accurate reproduction of the Venice manuscript, including its odd Latin, and we hope that this goal, at least, has been accomplished. Punctuation of cartulary documents is notoriously difficult, and we have aimed, probably unsuccessfully, at both clarity and consistency.

Our edition of each document consists of the following:

(1) On the first line, the number of the charter in the cartulary in an Arabic numeral in bold text. For sections of the cartulary that are not charters, we label them with the number of the previous document plus a letter. Thus '131a' follows #131, '131b' follows '131a', and so on. The first two entries of the cartulary are labelled 'Intro A' and 'Intro B' respectively. Documents #132 through #140, because they are not on parchment and are not numbered in the cartulary, are given Arabic numbers in parentheses.

(2) On the second line, the place of composition of the charter on the left, and the date on the right. If the place is in some doubt, we put it in parentheses, and if in great doubt, with a question mark.

(3) On the next line and following, we give a detailed English summary of the document, in italics, at the end of which we give in parentheses La Monte's numbering and the pages in his register, e.g: (L #4, p. 446).

(4) On the next line, in italics, we list the previous editions, together with their sigla in the apparatus criticus in alphabetical order. The titles of the editions are given in abbreviated form here, and we try to give information as to the source the editor(s) used, be it a manuscript or another edition.

(5) Next, again in italics, we list the places where the document has been included in a register, not including La Monte.

(6) Next we give the Roman numeral of the document as it appears in the Venice manuscript, together with the rubric in the manuscript, where that applies. The number and rubric are in expanded spacing.

(7) We then give the text of the charter itself. Generally, we give the document in one paragraph. Variants are indicated by letters in superscript followed by close parentheses (e.g. [a)]), and notes to the text are indicated in similar fashion with Arabic numerals.

(8) At the end of the document, in a new paragraph, we give the seal description of the charter if given in the cartulary. This generally concerns the seals on the document. This is often useful information. For papal charters, sealed with lead bulls, the most important are provided with a rota with signatures, a *'bene valete'*, and papal stamp, as with #8, for example. Less important documents have seals attached by silk cords (*'cum filo serico'*), as for example #5, and still less weighty with hemp cords (*'cum filo canapis'*), as with #6.[144] Metcalf has discussed the Cypriot royal seals and their modes of attachment, and using his descriptions and figures one can visualize the seals described in the cartulary.[145]

(9) After the texts of the document we give the variants from the other editions and the corrections made by the scribe of Venice, whose siglum is 'V'. Abbreviations are as follows:

x *add* Z	= word x has been added here in edition Z
om Z	= previous word has been omitted in edition Z
x *exp* V	= word x has been written and then removed in V
corr ex x V	= previous word has been corrected from x in V
corr ad x Z	= previous word has been corrected to x in edition Z
x *add i.m.* V	= word x has been added in the margin in V
x *s.l.* V	= word x has been added above the line in V

144. On the seals, see Bischoff, *Latin Palaeography*, p. 35, and Bischoff's further citations.

145. See D. M. Metcalf, "The Iconography and Style of Crusader Seals in Cyprus," in N. Coureas and J. Riley-Smith, eds., *Cyprus and the Crusades*, Society for the Study of the Crusades and the Latin East and the Cyprus Research Centre, (Nicosia, 1995), pp. 365-375. Metcalf in fact mentions (p. 366) the seals in the cartulary, citing La Monte's register. Incidentally, Metcalf counts 131 documents running to 1383, although two of the 131 are actually from after 1383, i.e. from 1391 and 1472.

x Z	= edition Z has word x instead of previous word
xy *inv* Z	= words x and y are in reverse order in edition Z
x *iter* Z	= word x is repeated in edition Z

Otherwise, explanations are given in Latin, or a combination of the above abbreviations is used.

(11) Lastly we give notes to the text.

Foliation in the Venice manuscript is given in the text in square brackets, e.g. [57v].

The various notarial signs present in the Cartulary are included in the Appendix.

Chronological table of documents:

a = chronological order of document

b = date of document (year-day-month)

c = order of document in cartulary

d = author of document

e = language of document (L=Latin, F=French, I=Italian)

f = previous editions from cartulary document (M=Mas Latrie, H=Hiestand, L=La Monte, D=Delaville)

g = previous editions from other copies of documents (X=yes)

h = document very similar to other document in cartulary (E=previously edited, U=previously unedited)

i = location

(a superscript 1 indicates that the edition is incomplete and/or not identical with the cartulary document)

a	b	c	d	e	f	g	h	i
1	1195-29-9	45	Lord Aimery	L	M			[Nicosia]
2	1196-20-2	2	Pope Celestine III	L	MH			Rome
3	1196-13-12	8	Pope Celestine III	L	M			Rome
4	1197-2-1	1	Pope Celestine III	L	MH			Rome
5	1197-2-1	4	Pope Celestine III	L	H		E	Rome
6	1197-13-1	3	Pope Celestine III	L	H		E	Rome
7	1197-22-11	46	King Aimery	L	M			[Nicosia]
8	1202-1-2	9	Pope Innocent III	L			E	Anagni
9	1206-28-1	14	Pope Innocent III	L	M			Rome
10	1213-13-1	10	Pope Innocent III	L		X		Rome
11	1217-?-10	40	King Hugh I	L	M			[Nicosia]
12	1220-?-3	62	Queen Alice	L	M			Nicosia
13	1220-?-10	84	Queen Alice	L	M			Limassol
14	1221-?-4	42	Archibishop Eustorge	L	M			Nicosia
15	1221-16-5	82	Pelagius, Papal Legate	L			E	Damietta
(27	1221-10-12	72	Pope Honorius III	L		X		Rome)
16	1221-16-12	66	Pope Honorius III	L	M			Rome
17	1221-17-12	85	Pope Honorius III	L			E[1]	Rome
18	1222-5-1	86	Pope Honorius III	L			E[1]	Rome
19	1222-20-1	35	Pope Honorius III	L	M	X[1]		Rome
20	1222-8-3	80	Pope Honorius III	L				Anagni
21	1222-15-5	44	Pelagius, Papal Legate	L	M			Acre
22	1222-29-5	47	Pelagius, Papal Legate	L				Acre
23	1222-14-9	95	Queen Alice + Arch.	L			E[1]	Famagusta
24	1222-14-9	83	Pelagius, Papal Legate	L	M	X		Famagusta
25	1222-?-?	63	Abbess of O.Cist., Acre	L	M			[Acre?]
26	1224-16-5	98	Pope Honorius III	L			U	Rome
27	1225-23-7	97	Pope Honorius III	L				Reati
28	1231-5-3	69	Pope Gregory IX	L	M			Rome
([29-33]	1228-6-8	[100-104]	Pope Gregory IX	L	M			Perugia)
29	1231-19-7	100	Patriarch Gerold of Jer.	L	M[1]			Acre
30	1231-27-7	101	Patriarch Gerold of Jer.	L				Acre
31	1231-27-7	102	Patriarch Gerold of Jer.	L			U	Acre
32	1231-27-7	103	Patriarch Gerold of Jer.	L			U	Acre
33	1231-27-7	104	Patriarch Gerold of Jer.	L			U	Acre
34	1232-9-4	36	Pope Gregory IX	L	M			Reati
35	1232-29-9	105	Patriarch Gerold of Jer.	L	M			Perugia
[35]	1232-7-4	[105]	Pope Gregory IX	L				Reati
36	1232-4-10	87	Arbitral committee	L	M			Acre
37	1233-30-9	43	Ab. Hugh of the Temple	L	M			Nicosia
38	1233-?-12	53	King Henry I	L	L			Nicosia
39	1233-?-12	59	King Henry I	L	L			Nicosia

40	1234-?-7	60	King Henry I	F	M			Nicosia
41	1234-?-8	41	King Henry I	L	M			Nicosia
42	1234-?-8	61	King Henry I	L				Nicosia
(Letter of King Henry I quoted in doc #50, date and place where written not given)								
43	1236-?-9	50	Lord John of Caesarea...	FL	L			Acre
44	1237-26-5	67	Pope Gregory IX	L	M			Viterbo
45	1239-?-4	54	King Henry I	L	L			Nicosia
46	1239-?-12	55	King Henry I	L	M			Nicosia
47	1240-25-3	34	Pope Gregory IX	L	M			Rome
48	1240-9-4	71	Pope Gregory IX	L			E	Rome
49	1240-9-4	73	Pope Gregory IX	L		X		Rome
50	1240-9-4	74	Pope Gregory IX	L			E	Rome
51	1240-9-4	72	Pope Gregory IX	L			E	Rome
52	1243-14-7	107	Pope Innocent IV	L	M			Anagni
53	1243-4-8	88	Pope Innocent IV	L				Anagni
54	1244-?-3	64	Ab. Boniface of Cîteaux	L	M			[Cîteaux?]
55	1245-25-1	108	Pope Innocent IV	L				Lyon
56	1245-30-7	18	Pope Innocent IV	L	M			Lyon
57	1245-30-7	25	Pope Innocent IV	L			E	Lyon
58	1245-?-12	58	Archbishop Eustorge	L	M			Nicosia
59	1246-8-2	37	Ab. George of Bellapaïs	L	M			Nicosia
60	1246-23-2	16	Pope Innocent IV	L				Lyon
61	1247-21-1	24	Pope Innocent IV	L				Lyon
62	1247-?-6	49	John of Ibelin	F	M			Nicosia
63	1248-26-2	48	King Henry I	L	M[1]			[Nicosia]
64	1249-26-2	19	Pope Innocent IV	L	M			Lyon
65	1250-23-12	20	Pope Innocent IV	L			E[1]	Lyon
66	1250-23-12	26	Pope Innocent IV	L				Lyon
67	1250-23-12	23	Pope Innocent IV	L	M			Lyon
68	1250-23-12	22	Pope Innocent IV	L			U	Lyon
69	1251-20-12	21	Pope Innocent IV	L				Perugia
70	1251-20-12	5	Pope Innocent IV	L				Perugia
71	1251-22-12	6	Pope Innocent IV	L				Perugia
(72	1251-22-12	27	Pope Innocent IV	L		X		Perugia)
73	1252-23-1	12	Pope Innocent IV	L				Perugia
74	1252-23-3	28	Pope Innocent IV	L				Perugia
75	1252-5-4	32	Pope Innocent IV	L				Perugia
76	1252-11-4	33	Pope Innocent IV	L				Perugia
77	1252-13-4	31	Pope Innocent IV	L	M			Perugia
([102]	1253-18-6	[29]	Archbishop Hugh	L		X		Nicosia)
78	1254-29-1	68	Pope Innocent IV	L	M			Rome
79	1254-6-3	93	Pope Innocent IV	L		X		Rome
80	1254-10-5	38	Pope Innocent IV	L				Assisi
81	1254-21-11	39	Pope Innocent IV	L		X		Naples

82	1255-13-1	7	Pope Alexander IV	L				Naples
83	1255-13-1	13	Pope Alexander IV	L				Naples
84	1255-18-1	70	Pope Alexander IV	L				Naples
85	1255-28-1	17	Pope Alexander IV	L				Naples
86	1255-4-2	15	Pope Alexander IV	L				Naples
87	1255-26-2	99	Pope Alexander IV	L				Naples
88	1255-5-4	30	Pope Alexander IV	L		X		Naples
89	1255-14-5	96	Pope Alexander IV	L	M			Naples
90	1255-16-8	91	William, Hospitaller...	L	D			Acre
91	1260-3-7	78	Pope Alexander IV	L		X		Anagni
92	1261-8-7	89	Thomas, Templar...	L				Acre
93	1263-3-1	79	Pope Urban IV	L				Orvieto
94	1263-3-1	11	Pope Urban IV	L		X[1]		Orvieto
95	1263-23-1	75	Pope Urban IV	L	M			Orvieto
96	1264-13-4	76	Pope Urban IV	L				Orvieto
97	1264-13-4	77	Pope Urban IV	L			U	Orvieto
98	1264-13-4	81	Pope Urban IV	L			U	Orvieto
99	1264-30-9	51	Thomas, Templar...	L	M			Acre
100	1267-30-1	106	Patriarch William, Jer.	L	M			Limassol
101	1270-?-10	56	King Hugh III	F	M			Nicosia
102	1280-26-10	29	Arch. Matthew, Caesar.	L	M[1]	X[1]		Nicosia
103	1286-?-1	57	King Henry II	F	M[1]			Nicosia
104	1291-26-4	92	Pope Nicholas IV	L	M			Orvieto
105	1292-10-1	65	Archbishop John	L	M			Nicosia
106	1292-10-9	52	Can. Gerard of Antioch	L	M			Nicosia
107	1297-1-5	90	John of Verny, knight...	F	M			[Nicosia?]
108	1327-20-1	109	Archbishop John, O.P.	L				Nicosia
109	1329-13-5	113	Seneschal Guy of Ibelin	LF	M			Nicosia
110	1345-16-7	115	Pope Clement VI	L	M			Avignon
111	1345-16-7	116	Pope Clement VI	L				Avignon
112	1345-16-7	118	Pope Clement VI	L				Avignon
113	1345-16-7	119	Pope Clement VI	L				Avignon
114	1345-16-7	120	Pope Clement VI	L	M			Avignon
115	1345-16-7	121	Archbishop Philip	L				Avignon
116	1345-16-7	128	Pope Clement VI	L				Avignon
117	1345-16-7	129	Pope Clement VI	L	M			Avignon
118	1345-1-8	122	Pope Clement VI	L				Avignon
119	1345-1-8	123	Pope Clement VI	L				Avignon
120	1347-19-9	124	Pope Clement VI	L	M			Avignon
121	1348-23-9	125	Pope Clement VI	L	M			Avignon
122	1348-24-9	114	Pope Clement VI	L				Avignon
123	1348-7-10	117	Pope Clement VI	L		X		Avignon
124	1348-7-10	126	Cardinal Stephen	L				Avignon
125	1348-7-10	127	Cardinal Stephen	L				Avignon

126	1353-18-5	130	Archbishop Philip	L			Nicosia
127	1368-29-5	131	Pope Urban V	L	M		Bagnarea
128	1383-30-3	110	John of Brie	F		X	Nicosia
129	1383-30-3	111	John of Brie	F	M		Nicosia
130	1391-13-2	112	John of Brie	F		X	Nicosia
131	1472-?-?	94	Pope Sixtus IV	L	M		Rome
132	1496-23-2	(135)	Archbishop Sebastian	L			[Nicosia?]
133	1496-6-10	(137)	Lt. Andrea Bambadico...	L	M		Nicosia
134	1496-24-11	(133)	Archbishop Sebastian	L			[Nicosia?]
135	1496-28-12	(134)	Archbishop Sebastian	L			[Nicosia?]
136	1497-20-11	(136)	Lt. Andrea Venerio	L	M		Nicosia
137	1510-24-9	(138)	Lt. Nicholo Pisani	L	M		Nicosia
138	1547-20-3	(139)	Lt. Bembo[1]	L	M		[Famag.?]
139	1547-4-4	(140)	Francis of Famagusta OP	I	M		[Nicosia?]
140	1564-27-7	132	Pope Pius IV	L	M		Rome

II. THE CARTULARY

Intro A

Rome 1524 June 23

Introduction to the 1524 cartulary, and a description of the previous codex, brought to Rome by Archbishop Aldobrandine Orsini's procurator, John Siculus Orsini, and which was faithfully copied in the pontificate of Clement VII for Archbishop Aldebrandine Orsini, from a book brought by John Siculus Orsini, the archbishop's procurator.

Previously unedited.

[9v] In nomine sancte et individue Trinitatis, Patris, et Filii, et Spiritus Sancti, amen. Noverint universi hoc presens publicum transumptum instrumentum inspecturi, lecturi, et audituri, quod a nativitate Domini millesimo quingentesimo vigesimo quarto, indictione duodecima, die vero vigesima tertia mensis Iunii, pontificatus sanctissimi in Christo patris et domini nostri, domini Clementis divina providentia pape septimi, anno eius primo, in mei, curie causarum camere apostolice notarii publici, testiumque infrascriptorum ad hoc specialiter vocatorum et rogatorum presentia personaliter constitutus dominus Iohannes Siculus de Ursinis, procurator assertus reverendi in Christo patris domini, domini Aldobrandini de Ursinis, archiepiscopi Nicosiensis, principalis, habens, et suis in manibus tenens, et obstendens, quendam librum quorundam privilegiorum, litterarum apostolicarum, regum, legatorum sedis apostolice,[a)] baronum, ad ecclesiam Nicosiensem spectantium, in thesauro eiusdem ecclesie repertorum, in pergameno, et latino et vulgari gallico scriptum, et copertorio rubeo copertum, salvum, sanum, et integrum, non viciatum, non cancellatum, non abrasum, neque in aliqua sui parte suspectum, sed omni prorsus vicio et suspicione carens, huiusmodi librum michi notario infrascripto ad manus tradidit, et presentavit, ac de verbo ad verbum perlegit, requirens me ut huiusmodi libri privilegiorum vigore vidimus in forma auctentica instrumenti publici conficerem, eumque librum transumerem, et in publicam redigere curarem. Tenor vero libri privilegiorum unde supra fit mentio sequitur, et est talis: [10r]

[a)]*corr* ex apostoloce V

Intro B

Nicosia 1322 July 9[1]

Introduction to the 1322 cartulary, copied in the time of Pope John XXII and Archbishop John of Conti of Nicosia.

L: La Monte, p. 441

[I]N[a] NOMINE DOMINI,[b] AMEN.[2] Anno a nativitate eiusdem millesimo trentesimo[c] vigessimo[d] secondo,[e] indictione quinta, tempore domini Ioannis pape XXII ac reverendi in Christo patris domini fratris Ioannis, archiepiscopi Nicosiensis. Hoc est exemplum quorumdam privilegiorum, litterarum apostolicarum, regum, legatorum sedis apostolice,[f] baronum, ad ecclesiam Nicosiensem spectantium, in thesauro eiusdem ecclesie repertorum, quarum[g] tenores inferius denotantur:[h]

[a]In L [b]Domine L [c]trentisimo L [d]vingesimo L [e]secundo L [f]apostolica L [g)-h)]quarum... denotatur *om* L

[1]According to number 106a. [2]At this point, or perhaps at the beginning of this line, the hand changes, and remains a more cursive hand until the beginning of the document #5. The first four documents, all from Pope Celestine III, are distinguished from the documents that follow in two other ways. First, they omit the descriptive rubric characteristic of the later documents, and second, the description of the seals (or seal?) on the documents is given only at the end of document #4 (see 4b), whereas for the later charters a description is given for each individual document.

1

Rome, the Lateran 1197 January 2[1]

Letter of Pope Celestine III to the Latin suffragan bishops of Paphos, Limassol and Famagusta celebrating the establishment, at King Aimery's request, of a Latin church on Cyprus. The church of Cyprus, long alienated from Rome, had been recalled in this fashion to the Roman obedience. The new church, consisting of one archbishopric and three suffragan bishoprics, had lawfully elected Alan, the royal chancellor, as its first Latin archbishop, the decision of the cathedral chapter of Nicosia having been unanimous. The former archdeacon of Laodicea had been nominated bishop of Paphos, and along with the archbishop had been vested with legatine authority. The archbishop of Nicosia, consecrated by the archbishop of Nazareth and the bishops of Bethlehem and Acre, was having the pallium forwarded to him at

the request of the cathedral chapter of Nicosia, and it was to be given to him by the bishop of Paphos and the canons Leonard and Radulf of Nicosia (L #4, p. 446).

H: Hiestand, Papsturkunden, no. 181
M: Mas Latrie, Histoire, III, 605-606
P: Migne, Patrologia Latina, CCVI, ccxc bis, 1194-1195 (from M)

Reg: Jaffe-Löwenfeld, Regesta Pontificum Romanorum, no. 17479

Ind: Hackett, (Papaioannou transl), III, p. 5, n. 8

I

[CE]LESTINUS[a] episcopus, servus servorum Dei, venerabilibus fratribus Paphensi, Limiconiensi, et Famaugustano episcopis, et dilectis filiis universis ecclesiarum prelatis, et aliis clericis per Nicosiensem diocesim constitutis, salutem et apostolicam benedictionem. Inscrutibilis[b] profunditas divini consilii, cuius nutu terrena et celestia disponuntur, "supra petram" esse statum[c] ecclesie "fundamentum,"[2] et beatum Petrum, quem ipsius ecclesie vicarium instituit et magistrum, cum Simon antea vocaretur, Petrum voluit mutato nomine appellare,[d] ait[e] ille qui ecclesie, cuius fundamentum supra petram, que Christus est,[3] dinoscatur[f] ordinatam,[g] debebat per preceptum[h] dominicum magisterium obtinere, Petrus nomine vocaretur, qui et populos in fundamento fidei solidaret, et ligandi atque solvendi haberet plenariam potestatem. Verum Dominus ac redemptor noster qui, quando vult et quomodo vult, inspirat[4] de omnibus et disponit, dignatus est insulam Cypri, que a longis retro temporibus a magistra[i] sedis apostolice facta fuerat aliena, ad ecclesie Romane gremium, que, dispositione divina, mater cunctarum esse dinoscitur generalis, nostris temporibus revocare, inspirans charissimo in Christo filio nostro A[imerico], illustri regi Cypri, ut a nobis penes quem, licet immeritis, plenitudo residet potestatis, nuncio et litteris postularet quod in eadem insula una ecclesia que esset metropolis et tres sedes episcopales, de sedis apostolice auctoritate statuerentur, quibus ipse se dotes assignaturum proposuit competentes, et in eisdem tales instituerentur prelati, qui populum Domini verbo salutis pascerent et predicatione assidua edocerent. Cuius utique pium in Domino propositum commendantes, de comuni fratrum nostrorum consilio, eius petitioni annuimus, et A[lano], tunc cancellario prefati regis, nunc Nicosiensi archiepiscopo, et tibi, frater Paphensis episcope, tunc archidiacono[j] Laudicensi,[k] in ipsa insula legationis offitium[l] exercentes,[m] plenam nobis[n] secundum Deum ordinandi ecclesias et accipiendi dotes a predicto rege eisdem ecclesiis assignandas tribuimus potestatem. Ceterum Nicosiense capitulum, ad celebrandam ellectionem[o] archiepiscopi canonice procedentes,

eundem cancellarium in ipsorum archiepiscopum voto unamini postularunt, et postmodum de authoritate[p] legationis qua ipse tecum, frater Paphensis episcope, ipse fungebatur, sicut vobis fuerat ab apostolica sede indultum, per venerabiles fratres nostros Nazarenum archiepiscopum, Betlehemitanum et Anconensem[q] episcopos, munus ei fuerit consecrationis impensum. Et quia idem Nicosiense capitulum palleum ab apostolica sede, iamdicto archiepiscopo Nicosiensi concedi pariter et transmitti humiliter postularunt,[r] ipsorum petitionibus inclinati, palleum per te, frater Paphensis episcope, principaliter, secundario vero per dilectos filios nostros Leonardum et Radulphum, canonicos Nicosienses, eidem archiepiscopo duximus transmittendum. Quocirca, universitati vestre per apostolica scripta mandamus quatenus ei debitam in omnibus obedientiam et reverentiam exhibentes, salubria eius monita et precepta, omni contradictione postposita, suscipiatis et firmiter observetis. Datum [10v] Laterani, IIII nonas Ianuarii, pontificatus nostri anno sexto.

[a] *corr ad* Celestinus H; Celestinus MP [b] *corr ad* inscrutabilis H; inscrutabilis MP, L *dans incipit* [c] *corr ad* statuit HMP [d] *corr ad* appellari H [e] *corr ad* ut H; ut MP [f] *corr ad* dinoscitur H; dinoscitur MP [g] *corr ad* ordinatum H; ordinatum MP [h] preceptum P [i] *corr ad* magisterio H [j] archidiacone MP [k] Laudicensis MP [l] *corr ad* officium H [m] *corr ad* exercentibus H; exercentibus MP [n] *corr ad* vobis H; vobis MP [o] *corr ad* electionem H [p] *corr ad* auctoritate H [q] *corr ad* Acconensem H; Acconensem MP [r] postularent P

[1] L, M, and P all have July 3, incorrectly, whereas H and J give the correct day. [2] Matt. 16.18; Luc. 6.48. [3] I Cor. 3.11. [4] Ioh. 3.11.

2

Rome, the Lateran — 1196 February 20[1]

Letter of Pope Celestine III to the clergy and populace of Cyprus, celebrating the establishment of a Latin church on Cyprus and King Aimery's resolve, expressed in his letter to the pope, to recall the island of Cyprus from its errors and recall it from the tumultuous ferment of schism to unity with Rome, the mother of all churches. The pope informed them that legatine authority had been vested in Archbishop Alan and the bishop of Paphos, who would supervise the collection of tithes and other church dues with the support of papal authority. He urged the clergy and people to assist and encourage them in their tasks (L #2, pp. 444-445).

H: Hiestand, Papsturkunden, no. 173
M: Mas Latrie, Histoire, III, 599-601
P: Migne, Patrologia Latina, CCVI, ccxlvi bis, 1147-1148 (from M)
T: Tautu , Acta Romanorum Pontificum I, 6-7 (from P?)

Reg: Jaffe-Löwenfeld, Regesta Pontificum Romanorum, no. 17329

II

Celestinus episcopus, servus servorum Dei, dilectis filiis clero, magnatibus, et populo Cipri,[a] salutem et apostolicam benedictionem. Fundavit Deus in unitate fidei "supra petram" ecclesie "firmamentum,"[b][2] cuius a sui nascentis exordio, collata beato Petro eiusque vicariis potestate, Romane sedi primatum[c] contulit, et indulsit tocius[d] magisterii principatum; ex qua[e] siquidem per partes orbis plurimas[f] et diversas[g] in unius doctrine spiritu ecclesie, velut a matre filie procreate ab eiusdem uberibus in edificacionem[h] fidelium lac[i] nutriantur neccessaria[j] suggerere documenti,[k] ut inde omnes suscipiant regulas magisterii, ubi tocius[l] ecclesie Christus posuit principatum et[m] que unuscuiusque[n] sacerdotalis dignitatis mater esse dinoscitur,[o] sit etiam ellactandis[p] filiis magistra ecclesiastice rationis; quia et Dei privilegio possidetur et sanctorum patrum sanctionibus evidentius declaratur ab unitate fidei prorsus exorbitare, probantur qui secus aliquando sentientes divinis obviare institutionibus moliuntur, vendicantes sibi magisterium non a Deo, aurientes[q] scientiam non a fonte ac proprie voluntatis vestigia prosecuti in suis[r] oberrare deviis[s] periculose notantur.[t] Sane quia, sicut et[u] tenore litterarum dilecti filii nobilis viri A[imerici], domini[3] Cipri,[v] perpendimus evidenter, ipse Dei scientiam, eius inspiratione dumtaxat in singularitate fidei possidet, et Romanam ecclesiam capud[w] et magistram[x] ecclesiarum omnium recognoscens Cipri[v] insulam, cuius dominium divina potius credimus quam humana ei potestate collatum, a suis tandem erroribus suo diligenti studio revocatam a beluato fermentatorum scismate[y] ad unitatem ortodoxe[z] matris ecclesie reducere studio se contendit, sicut per dilectum filium magistrum B., archidiaconum Laodiensem,[aa] nuntium suum, virum utique providum et discretum, nobis est manifestius intimatum, omnipotenti Deo grates referimus copiosas, et sue devotionis fervorem plurimum in Domino comendamus.[bb] Certa utique nobis est de sua probitate fiducia, cum illud inter alia summamus[cc] interius argumentum quod, recolende memorie,[dd] Iersimitanus[ee] quondam rex, frater suus,[4] se pro ecclesia murum defensionis opposuit, et suam in pluribus expertus est constantiam probitatis. Ceterum, auditis devotionis et sincere fidei sue petitionibus, apostolatui nostro affectuose porrectis, cum grato ascensu[ff] votum suum ac desiderium promovere nollentes,[gg] dicto magistro B. et dilecto filio A [lano],[5] cancellario Cypri,[a] vices nostras in hac parte duximus committendas, ut quicquidh[h] exinde, tam super decimis quam[ii] dotibus ecclesie conferrendis,[jj] digne cum Deo viderint statuendum nostra authoritate[kk] fieri, sine appellationis[ll] obstaculo, non differrant[mm] ordinare, quod ratum nos fatiemus[nn] et firmum inviolabiliter observari. Ideoque universitati vestre per apostolica scripta precipiendo mandamus quatenus ipsis, ut super huiusmodi liberum possint et

optatum in Domino habere processum, diligentem operam, favorem, consilium, et auxilium, appellatione seposita, exhibere et conferre curetis. Datum Laterani, X[mooo] kalendas Martii, pontificatus nostri anno quinto.[11r]

[a]Cypri MPT [b]fundamentum T [c]primatiam M; primatium P [d]tocius T [e]ex qua *corr ex* et quia V [f]plurime M [g]diverse M [h]edificationem T [i]*corr ad* lacte H; lacte M [j]necessaria HPT [k]H *dicit quod probabiliter debet legi* lacte nutriantur necessario... multa enim noscuntur suggerere documenta; documenta MPT [l]totius PT [m]ut MP [n]*corr ad* uniuscuiusque H; uniuscuiusque MPT [o]dignoscitus T [p]*corr ad* allactandis H [q]*corr ad* haurientes H; haurientes T [r]*om* MPT [s]de viis M [t]nituntur MPT [u]*corr ad* ex H; ex MP; e T [v]Cypri T [w]caput T [x]*om* T [y]schimate T [z]orthodoxe T [aa]*corr ad* Laodicensem H; Laodicensem MP [bb]commendamus T [cc]*corr ad* sumamus H; sumamus T [dd](Guido) *add* H [ee]*corr ad* Ierosolimitanus H; Ierosolimitanus MPT [ff]*corr ad* assensu H; assensu T [gg]*corr ad* volentes H; vollentes MP; volentes T [hh]quidquid T [ii]*super add* T [jj]*corr ad* conferendis H; conferendis T [kk]*corr ad* auctoritate H; auctoritate T [ll]appelationis T [mm]*corr ad* differant H; differant MP [nn]*corr ad* faciemus H; faciemus MPT [oo]decimo M; X P

[1]*bi*sextile [2]Matt. 16.18; Luc. 6.48. [3]J calls him king, but he was not yet king (cf. L. p. 444, n. 5). [4]I.e. Guy de Lusignan, P notes. [4]Later archbishop, notes P.

3

Rome, the Lateran 1197 January 13

Letter of Pope Celestine III to Archbishop Alan of Nicosia, rejoicing over the fact that Cyprus, long estranged from the authority of the Holy See, had recently been reunited to it on account of King Aimery's letter requesting the establishment of a Latin Church there, to consist of one archbishopric and three suffragan episcopal sees. Suitable endowments would be bestowed upon these sees, and clergy capable of edifying the people by assiduous preaching would be appointed to them. Archbishop Alan and Bishop B. of Paphos had both been vested with legatine authority, together with the power of making ordinations and of accepting royal endowments to be conferred upon the churches of Cyprus. The letter also refers to Alan's unanimous election by the cathedral chapter of Nicosia and his consecration by the Latin archbishop of Nazareth and the bishops of Bethlehem and Acre, as well as declaring papal assent to the canonical ordination of the remaining Latin bishops of Cyprus. The letter concludes with the pope informing Alan of his forthcoming receipt of the pallium, which had been forwarded to the bishop of Paphos and the two canons of Nicosia. Through his letters the pope had instructed the people of Cyprus to show Alan due obedience and respect (L #6, p. 447).

H: Hiestand, Papsturkunden, no. 183

III

Celestinus episcopus, servus servorum Dei, venerabili fratri A[lano], Nicosiensi archiepiscopo, salutem et apostolicam benedictionem. Inscrutabilis profunditas divinii consilii, cuius nutu terrena et celestia disponuntur "supra petram" esse statuit ecclesie "fundamentum"[1] et beatum Petrum, quem ipsius ecclesie ductorem instuit[a] et magistrum, cum Simon antea vocaretur, Petrum voluit mutato nomine appellare, ut ille qui ecclesie cuius fundamentum supra petram, que Christus est, dinoscitur ordinatum, debebat magisterium per preceptum dominicum obtinere, Petrus nomine vocaretur qui et populos in fondamento[b] fidei solidaret et ligandi atque solvendi haberet plenariam potestatem. Verum Dominus ac redemptor noster qui patrem suum esse agricolam[2] profitetur et se promittit cum discipulis suis "usque ad consumationem seculi"[3] permansurum, "vineam," quam "plantavit"[4] dextera eius, radices fidelium per inspirationem sancti spiritus excollendo[c] et per diversas mondi[d] partes extendendo propagines non desinit propicius intueri et tanquam vitis irrigua celesti rore fecunda fidelles[e] suos quos vitis palmites dignatus est nominare dicens, "Ego sum vitis et vos palmites. Qui manet in me et ego in eo, hic fert fructum multum,"[5] assidue visitat et augumentat[f] nec eos unquam sua gubernatione destituit, quos in soliditate sue dilectionis instituit. Ipse quidem qui, quando vult et quomodo vult, inspirat[6] de omnibus[g] et disponit, dignatus est insulam Cypri, que a longis retro temporibus a magisterio sedis apostolice facta fuerat aliena, ad ecclesie Romane gremium, que dispositione divina mater constorum[h] esse dinoscitur, nostris temporibus revocare insprians[i] charissimo in Christo filio nostro A[imerico] illustri regi Cipri, ut a nobis penes quem plenitudo residet potestatis honorabili nuntio et litteris postularet, quod in eadem insula una ecclesia, que esset metropolis, et tres sedes episcopales de sedis apostolice authoritate[j] statuerentur, quibus ipse se dotes assignaturum proposuit competentes, et in eisdem tales ordinarentur prelati qui populum Domini verbo salutis pascerent et predicatione assidua edocerent. Cuius utique pium in Domino propositum comendantes,[k] de comuni fratrum nostrorum consilio eius petitioni annuimus et tibi, tunc cancellario prefati regis, et magistro B, tunc archidiacono Laudicensi, tunc[l] Paphensi episcopo, in ipsa insula legationis offitium[m] concedentes plenam vobis secundum Deum ordinandi ecclesias et accipiendi dotes a predicto rege eisdem ecclesiis assignandas tribuimus potestatem. Quia vero, sicut eidem episcopo[n] nobis relatio patefecit et tam littere regie serenitatis quam tue et clericorum, qui sunt in eisdem ecclesiis ordinati, nostro apostolatui declararunt, vos auctoritate legationis, qua fungebamini, in nostri executione mandati diligentius procedentes ordinatis ecclesiis cathedralibus et receptis dotibus a munificentia regia clericos instituistis in singulis, et Nicosiense et[o] capitulum ad celebrandam

ellectionem[p)] canonice procedentes te sibi in patrem et archiepiscopum voto unamini postularunt, et postmodum per venerabiles fratres nostros Nazarenum archiepiscopum, Bethlehemitanum et Acconensem episcopos, sicut eis fuerat per litteras nostras iniunctum, munus tibi fuit consecrationis impensum. Ceteris tandem episcopis per alias ecclesias canonice ordinatis gratum gerimus et acceptum et institutionibus ipsis in ecclesiis Cypri provida deliberatione factis asscensum[q)] apostolicum inpartimur. Quoniam igitur a sancta Romana ecclesia, cui ab ipso domino et apostolis eius plenitudo collata est potestatis, que, cum super emineat ecclesiis universis, episcopos [11v] per diversas mondi[d)] partes evocat in partem sollicitudinis, ut doctrina fidei assiduum recipiat incrementum, paleum tue scilicet debes suscipere insignia potestatis et capitulum Nicosiensis ecclesie ipsum tibi ab apostolica sede concedi pariter et transmitti humiliter postulant et requirunt, ipsorum petitionibus inclinati et fratrum et corporum intendentes honoribus et augumentis[r)] palleum ipsum per iam dictum Paphensem episcopum principaliter, secundario vero per dilectos filios nostros, Leonardum et Radulphum, canonicos Nicosienses, quorum prudentiam et sollicitudinem multipliciter possumus in domino comendare,[s)] fraternitati tue de benignitate sedis apostolice duximus transmittendum, ut ipsi tibi idem palleum apostolica authoritate[j)] assignent et ante iuramentum fidelitatis recipiant sub ea forma, quam sub bulla nostra tibi mittimus introclusam. Nos enim suffraganeis tuis et universo populo et clero per Cypri insulam constitutis per scripta nostra mandamus, ut tibi debitam obedientiam et reverentiam exhibeant et honorem et salubris[t)] monitis[u)] et preceptis tuis omni contradictione postposita obsecundare procurent. Tue autem sollicitudinis cura taliter invigilet authoritate[j)] domini et laboret quod de honore, quem tibi Romana ecclesia illari[v)] voluntate concessit, eam facias tuis operibus letiorem et cum ornatu vestium concordent operis actiones et talem te exhibeas universis, quod tanquam "lucerna super candelabrum elucescas"[7)] et populus tue cure comissus tua predicatione proficiat et exemplo et sic in nova ecclesia novi pontificis effulgeat disciplina, quod "fidelis servus et prudens quem dominus sic per familiam suam"[8)] constituit videaris. Datum Laterani, idus Ianuarii, pontificatus nostri anno sexto.

[a)]*corr ad* instituit H [b)]*corr ad* fundamento H [c)]*corr ad* excolendo H [d)]*corr ad* mundi H [e)]*corr ad* fideles H [f)]*corr ad* augmentat H [g)]de omnibus *iter* V [h)]*corr ad* cunctarum H [i)]inspirans H [j)]*corr ad* auctoritate H [k)]*corr ad* commendantes H [l)]nunc H [m)]*corr ad* officium H [n)]eidem episcopo *corr ad* eiusdem episcopi H [o)]*om* H [p)]*corr ad* electionem H [q)]*corr ad* assensum H [r)]*corr ad* augmentis H [s)]*corr ad* commendare H [t)]*corr ad* salubribus H [u)]*corr* V [v)]*corr ad* hilari H

[1)]Matt. 16.18; Luc. 6.48. [2)]Ioh. 15.1. [3)]Matt. 28.20. [4)]Matt. 21.33. [5)]Ioh. 15.5 [6)]Ioh. 3.8. [7)]Matt. 5.15. [8)]Matt. 24.45.

4

Rome, Lateran 1197 January 2[1]

Letter of Pope Celestine III to the cathedral chapter of Nicosia, expressing his joy over Cyprus' recall to the Roman obedience due to King Aimery's initiative in asking for the foundation of a Latin church on the island, consisting of one archbishopric and three suffragan sees. It also describes the election and consecration of Archbishop Alan of Nicosia, who together with Bishop B. of Paphos had been endowed with legatine authority, and how following the request of the Nicosia cathedral chapter the pope had forwarded the pallium, which Alan was to receive from the bishop of Paphos and two canons of Nicosia.The cathedral chapter were exhorted to obey and respect the archbishop in all matters (L #5, p. 446).

H: Hiestand, Papsturkunden, no. 182

III[a]

Celestinus episcopus, servus servorum Dei, dilectis filiis capitulo Nicosiensis ecclesie, salutem et apostolicam benedictionem. Inscrutabilis profunditas divini consilii cuius nutu terrena et celestia disponuntur, "supra petram" esse statuit ecclesie "fundamentum"[2] et beatum Petrum, quem ipsius ecclesie ductorem instituit et magistrum, cum Simon antea vocaretur, Petrum voluit mutato nomine appellare, ut ille, qui ecclesie, cuius fundamentum supra petram, que Christus est,[3] dinoscitur ordinatum, debebat per preceptum dominicum magisterium obtinere, Petrus nomine vocaretur, qui et populos in fundamento fidei solidaret et ligandi atque solvendi haberet plenariam potestatem. Verum Dominus ac redemptor noster, qui, quando vult et quomodo vult, inspirat[4] de omnibus et disponit, dignatus est insulam Cypri, que a longis retro temporibus a magistro[b] sedis apostolice facta fuerat aliena, ad ecclesie Romane gremium, que dispositione divina mater cunctorum[c] esse dinoscitur generalis, nostris temporibus revocare[d] inspirans charrisimo in Christo filio nostro A[imerico]. illustri regi Cypri, ut a nobis, penes quem licet inmerito plenitudo residet potestatis, nuntio et litteris postularet, quod in eadem insula una ecclesia, que esset metropolis, et tres sedes episcopales de sedis apostolice authoritate[e] statuerentur, quibus ipse se dotes assignaturum proposuit competentes, et in eisdem tales ordinarentur prelati, qui populum domini verbo salutis pascerent et predicatione assidua edocerent. Cuius utique pium in domino propositum commendantes de communi fratrum nostrorum conscilio[f] eius petitioni annuimus et A[lano], tunc cancellario prefati regis, nunc archiepiscopo vestro, et magistro B, tunc archidiacono Laudicensi [12r] nunc Paphensi episcopo, in ipsa insula legationis offitium[g] concedentes plenam eis secundum Deum ordinandi ecclesias

et accipiendi dotes a predicto rege eisdem ecclesiis assignandas tribuimus potestatem. Ceterum nos[h)] ad celebrandam ellectionem[i)] canonice procedentes eundem cancellarium vobis in patrem et archiepiscopum voto unanimi postulatis et postmodum de authoritate[e)] legationis, qua ipse archiepiscopus cum eodem Paphensi episcopo fungebatur, sicut eis fuerat ab apostolica sede indultum, per venerabiles fratres nostros Nazarenum archiepiscopum, Betlehemitanum et Anconensem episcopos ei fuit munus consecrationis impensum. Et quia paleum[j)] vos ab apostolica sede iamdicto archiepiscopo vestro concedi pariter et transmitti humiliter postulastis, vestris supplicationibus inclinati palleum per prefatum archiepiscopum[k)] Paphensem principaliter, secundario vero per dilectos filios nostros Leonardum et Rad[ulphum] canonicos vestros, quorum prudentiam et sollicitudinem multipliciter in domino possumus comendare[l)] eidem archiepiscopo vestro duximus transmittendum. Quo circa universitati vestre per apostolica scripta mandamus, quatenus ei tanquam archiepiscopo vestro et animarum vestrarum pastori debitam in omnibus obedientiam et reverentiam exhibentes salubria eius monita et precepta, omni contradictione postposita suscipiatis et firmiter observetis. Datum Laterani, IIII nonas Ianuarii, pontificatus nostri anno sexto.

[a)]IV L [b)]*corr ad* magisterio H [c)]*corr ad* cunctarum H [d)]H *legit* revocar *in* V [e)]*corr ad* auctoritate H [f)]*corr ad* consilio H [g)]*corr ad* officium H [h)]*corr ad* vos H [i)]*corr ad* electionem H [j)]*corr ad* palleum H [k)]*corr ad* episcopum H [l)]*corr ad* commendare H

[1)]L has January 3, erroneously. [2)]Matt. 16.18; Luc. 6.48. [3)]I Cor. 3.11. [4)]Ioh. 3.8.

4a

Nicosia 1322 July 9?

Description of the first seals on the first four documents.

Previously unedited.

Quibus omnibus privilegiis suprascriptis et in quolibet eorum erat vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Celestinus Papa III"; ab alia vero parte sculpta duo capita, et erat scriptum, "Sanctus Paulus Sanctus Petrus."

5

Perugia 1251 December 20[1]

Letter of Pope Innocent IV to T. the dean of Sidon and Peter, a canon of Nicosia, telling them that he had acceded to their request to forward the pallium, which they had asked for on behalf of the electus of Nicosia (Hugh of Fagiano). He instructed them to assign it to the electus in accordance with the manner laid down in the provisions of his bull, and to receive his oath faithfully in the pope's name and that of the Roman church. Once the electus had sworn the oath the two prelates were to despatch an exact written copy of it back to the pope, sealed with the archbishop's seal, and via the papal nuncio (L #70, p. 469).

Previously unedited.

V: Transmissio palii

Innocentius[2] episcopus, servus servorum Dei, dilectis filiis T., decano Sidoniensi, et magistro Petro canonico Nicosiensi, salutem et apostolicam benedictionem. Cum palleum[a] insigne videlicet pontificalis officii, ex parte dilecti filii nostri Nicosiensis electi, fuisset a nobis per vos ea qua decuit instantia postulatum, nos, benigne suis supplicationibus annuentes, ipsum de corpore beati Petri sumptum per nos, de quorum circumspectione plenam in Domino fiduciam obtinemus, dirigimus eidem ex parte nostra fideliter assignandum. Quocirca discretioni vestre per apostolica scripta mandamus, quatinus illud, iuxta formam quam nobis sub bulla nostra tradimus interclusam, eidem assignare curetis, et ab ipso iuxta formam quam sub eadem bulla dedimus. Fidelitatis recipiatis nostro et Romane ecclesie nomine iuramentum, formam autem iuramenti quod ipse prestabit de verbo ad verbum nobis per eiusdem patentes litteras suo sigillo signatas per proprium nuncium quantotius destinetis. Datum Perusii, XIII kalendas Ianuarii, pontificatus nostri anno nono.

Cui privilegio erat vera bulla plumbea, pendens cum filo canapis, in qua ab una parte scriptum erat, "Innocentius Papa IIII"; ab alia vero parte sculpta erant duo capita, et erat desuper scriptum, "Sanctus Petrus, Sanctus Paulus."

[a]pallium L *dans incipit.*

[1]L notes that Paris has 1252 erroneously, but of course the text refers to the 13th kalends of January 1252, i.e. 20 December 1251. [2]Here the hand returns to that of the beginning of the cartulary (Intro b).

6

Perugia 1251 December 22

Letter of Pope Innocent IV to the Latin archbishop of Nicosia, acceding to his request to use the pallium outside the limits of his province, as he was often compelled to depart from Cyprus to attend the affairs of his church and offer assistance to the Holy Land (L #71, p. 469).

Previously unedited.

VI: De eodem

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Cum te, sicut accepimus, exire fines tue provincie frequenter oporteat, tam pro ecclesie tue negociis quam pro subsidio terre sancte, ut extra tuam provinciam uti pallio valeas, indulgeri tibi a nobis humiliter postulasti. Volentes igitur persone tue gratiam facere [12v] specialem, presentium tibi auctoritate concedimus ut, si quando pro episcoporum consecratione, vel ordinatione clericorum, aut alia causa honesta et necessaria extra tuam provinciam te ad alienam ecclesiam declinare contingerit, utendi pallio inmissarum celebrationibus, illis tamen diebus qui in ecclesie tue privilegiis continentur, dummodo is ad quem dicta ecclesia pertinet, id permittat, liberam habeas facultatem. Nulli ergo omnino liceat hanc paginam nostre concessionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli apostolorum eius, se noverit incursurum. Datum Perusii, XI kalendas Ianuarii, pontificatus nostri anno nono.

Cui privilegio suprascripto erat vera bulla plumbea, pendens cum filo serico glanco[a] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia parte vero erant sculpta duo capita, et erat desuper scriptum, "Sanctus Petrus, Sanctus Paulus."

[a] *lege* glauco

7

Naples 1255 January 13

Letter of Pope Alexander IV to the Latin and Greek bishops on Cyprus, declaring that both parties were to obey the Latin archbishop of Nicosia and adhere to his rulings. They were also to induce their subordinates to do so, and assist in the implementation of those rulings (L #82, p. 472).

Previously unedited.

VII: Mandat Grecis quod obediant archiepiscopo Nicosiensi[a)]

Alexander episcopus, servus servorum Dei, venerabilibus fratribus suffraganeis ecclesie Nicosiensis, tam Grecis quam Latinis, salutem et apostolicam benedictionem. Et rationis ortatur[b)] equitas et modestie pontificalis exposcit honestas ut venerabilem fratrem nostrum archiepiscopum Nicosiensem fraterno debeatis affectu prosequi, ac eum cum sibi suis lege subieci[c)] metropolitica revereri. Quocirca fraternitatem vestram rogamus, monemus, et hortamur[d)] attente, per apostolica vobis scripta mandantes, quatinus eidem archiepiscopo tanquam metropolitan[e)] nostro[f)] debitam obedientiam et reverentiam impendentes, observetis diligenter et faciatis observari a vestris subditis, ipsius sententias rite latas sibique, ac ecclesie sue alias ob divinam e[g)] apostolice sedis reverentiam in suis oportunitatibus favorabiliter assistatis, preces nostras et mandatum taliter impleturi quod digna exinde laudibus habeatur vestre rectitudinis promptitudo, et a nobis, qui hoc habebimus valde gratum vobis, proveniat specialium exhibitio gratiarum. Data Neapoli, idus Ianuarii, pontificatus nostri anno primo.

Cui privilegio erat vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Alexander Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat desuper scriptum, "Sanctus Petrus, Sanctus Paulus."

a)de eodem *add i.m.* V   b)hortatur L *dans incipit*   c)*lege* subiectis   d)*corr ex* hortamini V   e)*lege* metropolitano   f)*lege* vestro   g)*lege* et

8

Rome, the Lateran — 1196 December 13

Letter of Pope Celestine III to Archbishop Alan and his successors, stating that donations given to his church were inalienable. The properties of the Latin church in the diocese of Nicosia were enumerated, as were the regions from which it was entitled to collect tithes. Also mentioned were the days on which the archbishop was entitled to use his pallium. Safeguards against the emergence of proprietary churches were instituted. It was prohibited to possess cemeteries by hereditary right, while monks in the archbishop's province could not hold chaplaincies, nor could they usurp the offices of priest or chaplain without papal authority. No cleric moreover could make censual churches which had been granted to him on a lifetime basis, but which came under the law of the archbishop. Nor could he transfer such churches into the power of another without the archbishop's express consent, or that of his successors. Nor could persons subject to ecclesiastical penalties partake of the divine offices or be administered communion, while no new churches or private oratories could be constructed within the bounds of his diocese without his or his successors' consent, without

prejudice however to papal privileges. Nor should any persons trouble the church of Nicosia and its possessions, and none should obtain archiepiscopal office by deceit or subterfuge, but only through canonical procedures (L #3, pp. 445-446).

M: Mas Latrie, Histoire, III, 601-605
P: Migne, Patrologia, CCVI, cclxxxv bis, cols. 1189-1192 (from M)

Reg: Jaffe-Löwenfeld, Regesta Pontificum Romanorum, no. 17329 (H says 17461)

VIII: De iure primacie, et quibus diebus palio utatur, et de bonis dicte ecclesie receptis sub protectione ecclesie Romane et ne monachi cap[ellanias] teneant, et quod non faciat censuales ecclesias, et quod excommunicatum vel interdictum ab archiepiscopo nullus amittat ad divina, et ne quis oratorium faciat sine licentia[a]

Celestinus episcopus, servus servorum Dei, venerabili fratri Alano, Nicosiensi archiepiscopo, eiusque successoribus canonice substituendis, in perpetuum. In eminenti apostolice sedis specula, disponente Domino, constituti, fratres nostros episcopos tam propinquos quam longe positos fraterna debemus caritate diligere, et ecclesiis sibi a Deo commissis[b] paterna solicitudine[c] providere. Ea propter, venerabilis in Christo frater[d] archiepiscope,[e] tuis iustis postulationibus clementer annuimus, et prefactam[f] Nicosiensem ecclesiam, cui, auctore domino, preesse dignosceris, sub beati Petri et nostra protectione[g] su [13r]scipimus, et presentis scripti privilegio communimus, statuentes ut quascunque[h] possessiones, quecumque bona eadem ecclesia in presentiarum[i] iuste et canonice possidet, aut in futurum, concessione pontificum, largitione regum vel principum, oblatione fidelium, seu aliis iustis modis, prestante domino, poterit adipisci, firma tibi tuisque successoribus et illibata permaneant. In quibus hec propriis duximus exprimenda vocabulis: Locum ipsum in quo prefata Nicosiensis ecclesia sita est, cum omnibus pertinentiis suis; dotem etiam eiusdem ecclesie, videlicet duo casalia a karissimo in Christo filio Aymerico, illustri[j] rege Cipri,[k] ipsi ecclesie data et assignata, scilicet Ornithia et Ascendia;[1] decimas insuper istarum regionum Cipri,[k] que ex constitutione sedis apostolice ad ipsam Nicosiensem ecclesiam pertinent, Nicosie videlicet, cum pertinentiis suis, La Solie, La Thomasie, La Tremecossie,[l] Le Quit,[2] La Quercherie,[3] Cherin,[4] Lapiton, Melyas, Maratha,[5] Syvorie,[6] Cambi, Xindas,[m] et feodum Briem, et Asquia,[7] et Pigui, et Prastrove, auctoritate apostolica tibi et tuis successoribus confirmamus. Episcopatus quoque inferius annotatos, videlicet Paphensem, Limichoniensem, et Famaugustanum, tibi tuisque successoribus statuimus esse de cetero metropolitico iure subiectos. Usum insuper palei[n] tibi tuisque successoribus caritatis intuitu concedimus, ut tu eo hiis diebus utaris, qui inferius

exprimuntur, videlicet in Nativitate Domini, in festivitate prothomartiris Stephani, Circuncisione[o] Domini, Epiphania, Ypopanti,[p] dominica in Ramispalmarum, Cena Domini, Sabbato Sancto, Pascha, secunda feria post Pasca,[q] Ascensione, Pentecoste, in natalicio beati Iohannis Baptiste, tribus festivitatibus beate Marie, commemoratione Omnium Sanctorum, solennitatibus[r] omnium apostolorum, dedicacionibus[s] ecclesiarum, consecrationibus episcoporum, et ordinationibus clericorum, ecclesie tue principalibus festivitatibus, et anniversario[t] tue consecrationis die. Convenit igitur te diligentius providere quomodo sit honor huius indumenti modesta actuum vivacitate servandus, et ut ei morum tuorum ornamenta conveniant et tu etiam[u] valeas utrobique, auctore Domino, conspicuus[v] et, quem pastoralis cure constringit officium, dilectionem[w] proberis fratribus exhibere, et ipsi etiam adversarii propter mandatum dominicum tuo circa te copulentur affectu, pacem sequaris cum omnibus,[8] piis vaces operibus, virtutibus poleas,[x] fulgeat in pectore tuo rationale iudicii, cum superhumerali actione coniunctum, ita procedas in conspectu Dei et oculis hominum, quatinus commisso tibi gregi virtutis prestes exemplum, et ipsi adversarii, videntes opera tua bona, glorificent Patrem tuum qui in celis est. Sit in lingua tua edificationis sermo, sit zeli fervor in animo, et preter hec cuncta que officio tuo conveniunt cum temperantia agas, ut que pallei dignitas expetit, videaris frequenter amplecti, et gloriam sempiternam acquirere tibi possis in celis. Presenti etiam decreto districtius inhibemus ut cimiteria ecclesiarum et ecclesiastica beneficia nullus hereditario iure possideat. Quod si quis facere forte contenderit, censura ecclesiastica compescatur. Ne autem in posterum tua vel successorum tuorum iura[y] valeant quomodolibet deperire, prohibemus ne monachi in provincia tua capellanias teneant, sacerdotis seu ca [13v]pellani[z] officium vel beneficium sine auctoritate pontificali usurpent, sed presbiteris capellanis integre conserventur quemcumque[aa] ad ius pertinent capellanie. Statuimus preterea ut nullus cuiuscumque ordinis clericus ecclesias in vita sua tantum sibi concessas ad ius archiepiscopi pertinentes sine conscientia vel consensu tuo et successorum tuorum faciat censuales, vel in cuiusquam transferat potestatem, et, si factum fuerit, irritum habeatur. Prohibemus insuper ne interdictos vel excommunicatos tuos ad divinum officium vel communionem[bb] ecclesiasticam[cc] sine conscientia vel consensu tuo aut successorum tuorum quisquam admittat, aut contra sententiam tuam canonice promulgatam aliquis venire presumat, nisi forte periculum immineat, ut, dum presentiam tuam habere nequiverit, per alium secundum formam ecclesie, satisfactione premissa, oporteat ligatum absolvi. Porro crucem, vexillum scilicet Dominicum, per tuam diocesem et episcopatus superius nominatos, ante te deferendi licentiam inpertimur.[dd] Auctoritate insuper apostolica prohibemus ne quis, infra fines tue diocesis, sine tuo vel successorum tuorum assensu, ecclesiam

vel oratorium construere de novo presumat, salvis privilegiis pontificum Romanorum. Obeunte vero te, nunc eiusdem loci archiepiscopo, vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia seu violentia preponatur, nisi quem canonici ipsius loci cum suffragraneorum[ee] consilio canonice providerint eligendum. Decernimus ergo ut nulli hominum omnino liceat prefatam Nicosiensem ecclesiam temere perturbare, aut eius possessiones aufferre[ff] vel ablatas retinere, minuere, seu quibuslibet vexationibus fatigare, sed omnia integra conserventur eorum pro quorum gubernatione ac sustentatione concessa sunt usibus omnimodis pro futura, salva sedis apostolice auctoritate. Si qua igitur in[gg] futurum ecclesiastica secularisve persona hanc nostre constitutionis paginam sciens contra eam temere venire temptaverit, secundo, terciove communus,[hh] nisi reatum suum congrua satisfatione[ii] correxerit, potestatis honorisque sui careat dignitate, reamque[jj] se divino iudicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore ac sanguine Dei et Domini redemptoris nostri Ihesu[kk] Christi aliena fiat, atque in extremo examine divine ultioni subiaceat.[ll] Cunctis autem eidem[mm] loco sua iura servantibus, sit pax Domini nostri Ihesu[kk] Christi, quatinus et hic fructum bone actionis percipiant, et apud districtum iudicem premia eterne pacis inveniant.[nn] Amen. Amen.[oo]

Ego Celestinus, catholice ecclesie episcopus.[9]

+Ego Octavianus[pp] et Veletrensis episcopus.[14r]

+Ego Petrus Portuensis et sancte Rufine episcopus.

+Ego Melior sanctorum Iohannis et Pauli presbiter cardinalis, tituli Pamachi, subscripsi.

+Ego[qq] Petrus tituli sancte Cecilie, presbiter cardinalis, subscripsi.[rr]

+Ego Iordanus, sancte Pudentiane tituli Palforis,[ss] presbiter cardinalis, subscripsi.

+Ego Iohannes, tituli Clementis sancti Interluensis[tt] et Tuscanensis episcopus, subscripsi.

+Ego Guido, sancte Marie Transtiberin, tituli Calisti, presbiter cardinalis, subscripsi.

+Ego Hugo, presbiter cardinalis sancti Martini, tituli[uu] Equicii, subscripsi.

+Ego Iohannes, tituli sancti Stephani in Celio monte presbiter cardinalis, subscripsi.

+Ego Soffredus, tituli[vv] sancte Praxedis presbiter cardinalis, subscripsi.

+Ego Iohannes, tituli sancte Prisce presbiter cardinalis, subscripsi.

+Ego Gracianus, sanctorum Cosme et Damiani diaconus cardinalis, subscripsi.

+Ego Beraredus,[ww] sancti Adriani diaconus cardinalis, subscripsi.

+Ego Gregorius, sancte Marie in Portu[xx] diaconus cardinalis, subscripsi.

+Ego Gregorius, sancte Marie in Aquiro diaconatus[yy] cardinalis, subscripsi.

+Ego Gregorius, sancti Georgii ad velum aureum diaconus cardinalis, subscripsi.

+Ego Nicola,[zz] sancte Marie[aaa] in Cosmidin diaconus,[bbb] subscripsi.

+Ego Bobo, sancti Theodori diaconus cardinalis, subscripsi.

Datum Laterani, per manum Censii,[ccc] sancte Lucie in Orthea diaconi cardinalis, domini pape camerarii, idus Decembris, indicione[ddd] XV, Incarnationis Dominice anno M°C°XC°VI°,[eee] pontificatus vero domini Celestini pape III[fff] anno sexto.[ggg]

Cui[hhh] privilegio imposita erat vera bulla plumbea, pendens cum filo serico, scilicet glanco[iii] et rubeo, in qua scriptum erat a parte una, "Celestinus Papa III"; ab alia vero parte erant scripta[jjj] duo capita, et erant desuper scripta, "Sanctus Petrus Sanctus Paulus."[kkk]

[a]*om rubric* HMP [b]comissis MP [c]*corr ad* sollicitudine H [d]episcopus *exp* V [e]*corr ex* archiepiscopus V [f]*corr ad* prefatam H [g]primatus Nicosiensis *mg* m^2 V [h]quascumque MP [i]in presentiarum] inpresentiarum P [j]illustre MP [k]Cypri MP [l]Tremetossie MP [m]Xindac H [n]*corr ad* pallei H [o]circumcisione HMP [p]*corr ad* Ypapanti H [q]pascha MP [r]solemnitatibus MP [s]dedicationibus HMP [t]*tuo add* P [u]*corr ad* esse H; esse MP [v]conspicuum MP [w]dilcetione P [x]*corr ad* polleas H [y]*corr ex* iuxta V [z]capellanis P [aa]*corr ad* quecunque H; quecumque MP [bb]*corr* V [cc]*corr ex* ecclesiasticum V [dd]impertimur MP [ee]suffraganeorum HMP [ff]*corr ad* auferre H; aufere P [gg]-[ll]in... subiaceat] etc H [hh]commonitus MP [ii]satisfactione MP [jj]reumque MP [kk]Iesu MP [mm]-[nn]eidem... inveniant] etc H [oo]*om* MP [pp]Hostiensis *add ut corr* HMP [qq]-[rr]Ego... subscripsi *om per homeoteleuton* MP [ss]*corr ad* pastoris HMP [tt]*corr ad* Viterbiensis HM (*in nota* M); Intluensis P (*Mac*) [uu]tituil P [vv]*om* T [ww]*corr ad* Gerardus H; Berrardus MP [xx]*corr ad* Porticu H [yy]*corr ad* diaconus H; diaconus MP [zz]*corr ad* Nicolaus H [aaa]Mare P [bbb]cardinalis *add ut corr* H [ccc]*corr ad* Cencii H [ddd]*corr ad* indictione H; indictione MP [eee]1196 P [fff]in M; *om* P [ggg]VI P [hhh]-[kkk]Cui... Paulus *om* HMP [iii]*lege* glauco [jjj]*lege* sculpta.

[1]The present day village of Aphania, Famagusta district. [2]Ancient Kition, now Kiti in the Larnaca district. [3]Modern Kythrea in the Nicosia district. [4]Kyrenia. [5]Maratha, in the district of Famagusta. [6]Sigouri or Sivouri, an abandoned settlement in the Famagusta district. [7]Modern Asshia, Famagusta district. [8]Ad Hebr. 12.14. [9]The papal stamps are on the left and right of this sentences. "Rota" and "Benevalete" are copied, as is the cross, but the signatures of the pope and of both bishops are missing. See H, p. 359, n. m.

9

Anagni 1202 February 1

Letter of Pope Innocent III addressed to Archbishop Alan, similar in content to the preceding letter (L #8, pp. 447- 448).

Previously unedited.

VIIII:[a] De eodem[b]

Innocentius episcopus, servus servorum Dei, venerabili fratri Alano, Nicosiensi archiepiscopo, eiusque successoribus canonice substituendis, in perpetuum. In eminenti apostolice sedis specula, disponente Domino, constituti, fratres nostros episcopos, tam propinquos quam longe positos, fraterna debemus caritate diligere, et ecclesiis sibi a Deo commissis paterna solicitudine providere. Ea propter, venerabilis in Christo frater archiepiscope,[c] tuis iustis postulationibus clementer annuimus, et felicis recordationis Celestini pape predecessoris nostri vestigiis inherentes, prefactam Nicosiensem ecclesiam, cui, auctore Domino, preesse dignosceris, sub beati Petri et nostra protectione[d] suscipimus, et presentis scripti privilegio communimus, statuentes ut quascumque possessiones, quecumque bona eadem ecclesia in presentiarum iuste et canonice possidet, aut in futurum, concessione pontificum, largitione regum vel principum, oblatione fidelium, seu aliis iustis modis, prestante Domino, poterit adipisci, firma tibi tuisque successoribus et illibata permaneant. In quibus hec propriis duximus exprimenda vocabulis: Locum ipsum in quo prefata Nicosiensis ecclesia sita est, cum omnibus pertinentiis suis; dotem etiam eiusdem ecclesie, videlicet duo casalia a karissimo in Christo filio Aymerico, illustri rege [14v] Cipri, ipsi ecclesie data et assignata, scilicet Orinthia[e] et Affendia;[f] decimas insuper istarum regionum Cipri, que ex constitutione sedis apostolice ad ipsam Nicosiensem ecclesiam pertinent, Nicosiensis videlicet, cum pertinentiis suis, La Solie, La Thomassie, La Tremotosie, Le Quirt, La Quitrie, Cherim, Lapizon, Melias, Maratha, Syvorie, Cambyn, Xindas, et feodum Briem, et Asquia, et Pigui, et Prastroue, auctoritate apostolica tibi et tuis successoribus confirmamus. Episcopatus quoque inferius annotatos, videlicet Paphensem, Limichociensem, et Famagustanum, tibi tuisque successoribus statuimus esse de cetero metropolitico iure subiectos. Usum insuper pallei tibi tuisque successoribus caritatis intuitu concedimus, ut tu eo hiis diebus utaris, qui inferius exprimuntur, videlicet in Nativitate Domini, in festivitate prothomartiris Stephani, Circumcisione Domini, Epiphania, Ypopanti, domenica in Ramispalmarum, Cena Domini, Sabbato Sancto, Pasche, feria II post Pascha, Ascensione, Pentecoste, in nativitate beati Iohannis Baptiste, tribus festivitatibus beate Marie, commemoratione Omnium

Sanctorum, sollemnitatibus omnium[g] apostolorum, dedicationibus ecclesiarum, consecrationibus episcoporum, ordinationibus clericorum, ecclesie tue principalibus festivitatibus, et anniversario tue consecrationis die. Convenit igitur te diligentius providere quomodo sit honor huius indumenti modestia actuum vivacitate servandus, et ut ei morum tuorum ornamenta conveniant et tu esse valeas utrobique, Domino auctore, conspicuus et, quem pastoralis cure constringit officium, dilectionem proberis fratribus exhibere, et ipsi etiam adversarii propter mandatum dominicum tuo circa te copulentur affectu, pacem sequaris cum omnibus,[l] piis vaces operibus, virtutibus poleas, fulgeat in pectore tuo rationale iuducii, cum superhumerali actione coniunctum, ita procedas in conspectu Dei et oculis hominum, quatinus commisso tibi gregi virtutis prestes exemplum, et ipsi adversarii, videntes opera bona tua, glorificent Patrem tuum qui in celis est. Sit in lingua tua edificationis sermo, sit zeli fervor in animo, et preter hec cuncta que officio tuo conveniunt cum temperantia agas, ut que pallei dignitas expetit, videaris frequenter amplecti, et gloriam sempiternam acquirere tibi possis in celis. Presenti etiam decreto districtius inhibemus ut cimiteria ecclesiarum et ecclesiastica beneficia nullus hereditario iure possideat. Quod si quis facere forte contenderit, censura ecclesiastica compescatur. Ne autem in posterum tua vel successorum tuorum valeant iura quomodolibet deperire, prohibemus ne monachi in provintia tua capellanias teneant, sacerdotes seu capellani officium vel beneficium sine auctoritate pontificali usurpent, sed presbiteris capellanis integre conserventur quecumque ad ius pertinent capellani. Statuimus preterea ut nullus cuiuscumque ordinis clericus ecclesias in vita sua tantum sibi concessas ad ius archiepiscopi pertinentes sine conscientia vel conscensu tuo et successorum tuorum faciat censuales, vel in cuiusquam transferat potestatem, et, si factum fuerit, irritum habeatur. Porro crucem, vexillum scilicet Dominicum, per tuam diocesim et episcopatus superius nominatos, ante te deferendi licentiam impertimur. Prohibemus insuper ne interdictos vel excommunicatos tuos ad divinum officium vel communionem ecclesiasticam sine conscientia vel conscensu tuo aut successorum tuorum quisquam admittat, aut contra sententiam tuam canonice promulgatam aliquis [15r] venire presumat, nisi forte periculum immineat, ut, dum presentiam tuam habere nequiverit, per alium secundum formam ecclesie, satisfactione, premissa oporteat ligatum absolvi. Auctoritate insuper apostolica prohibemus ne quis, infra fines tue diocesis, sine tuo vel successorum tuorum assensu, ecclesiam vel oratorium constituere de novo presumat, salvis privilegiis pontificum Romanorum. Obeunte vero te, nunc eiusdem loci archiepiscopo, vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia seu molestia preponatur, nisi quem canonici ipsius loci, cum suffraganeorum consilio canonice providerint eligendum. Decernimus ergo ut nulli omnino hominum liceat prefactam Nicosiensem ecclesiam temere perturbare, aut eius possessiones

aufferre vel ablatas retinere, minuere, seu quibuslibet vexationibus fatigare, sed omnia integre conserventur eorum pro quorum gubernatione ac sustentatione concessa sunt usibus omnimodis pro futura, salva sedis apostolice auctoritate. Si qua igitur in futurum ecclesiastica secularisve persona hanc nostre constitutionis paginam sciens contra eam temere venire temptaverit, secundo, tertio communita, nisi reatum suum congrua satisfactione correxerit, potestatis honorisque sui careat dignitate, reamque se divino iudicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore ac sanguine Dei et Domini redemptoris nostri Ihesu Christi aliena fiat, atque in extremo examine divine ultioni subiaceat. Cunctis autem eidem loco sua iura servantibus, sit pax Domini nostri Ihesu Christi, quatinus et hic fructum bone actionis percipiant, et apud discretum iudicem premia eterne pacis inveniant. Amen. Amen.

Ego[2)] Innocentius, catholice ecclesie episcopus, subscripsi.
Ego Octavianus, Hostiensis et Velletrensis episcopus, subscripsi.
Ego Iohannes, Albanensis episcopus, subscripsi.
+Ego Petrus, tituli sancte Cicilie presbiter cardinalis, subscripsi.
+Ego Iordanus, sancte Pudentiane tituli pastoris presbiter cardinalis, subscripsi.
+Ego Brudo,[h)] presbiter cardinalis sancte Marie Transtiberin tituli Calixti, subscripsi.
+Ego Hugo, presbiter cardinalis sancti Martini tituli equitii, subscripsi.
+Ego Cutthe,[i)] tituli sancti Laurentii in Licina presbiter cardinalis, subscripsi.
+Ego Petrus, tituli sancti Marcelli presbiter cardinalis, subscripsi.
+Ego Iohannes, tituli sancte Prisce presbiter cardinalis, subscripsi.
+Ego Benedictus, tituli sancte Susanne presbiter cardinalis, subscripsi.
+Ego Gratianus, sanctorum Cosme et Damiani diaconus cardinalis, subscripsi.
+Ego Gety,[j)] sancti Adriani diaconus cardinalis, subscripsi.
+Ego Gregorius, sancti Georgii ad Velum aureum diaconus cardinalis, subscripsi.
+Ego Hugo, sancti Eustacii diaconus cardinalis, subscripsi.
+Ego Leo, sancte Lucie ad Septa Solis diaconus cardinalis, subscripsi [15v].
+Ego Matheus, sancti Theodori diaconus cardinalis, subscripsi.
+Ego Iohannes, sancte Marie in Cosmedi diaconus cardinalis, subscripsi.

Data Anagine per manum Blasii, sancte Romane ecclesie subdiaconi[k)] et notarii, kalendas Februarii, inditione quinta, Incarnationis Dominice anno M°CC°I°, pontificatus vero domini Innocentii pape III anno quarto.

Cui privilegio erat vera bulla plumbea, pendens cum filo serico, videlicet glanco[l] et rubeo, in qua erat scriptum a parte una, "Innocentius Papa III"; ab alia vero parte erant sculpta duo capita, et desuper scripta, "Sanctus Petrus, Sanctus Paulus."

[a]IX L; Innocentius *add i.m.* V [b]*rubric iter i.m.* V [c]*corr ex* archiepiscopus V [d]primatus Nicosiensis *mg m²* V [e]*lege* Ornithi [f]*lege* Aphania [g]sanctorum sollemnitatibus omnium *mg* V [h]*lege* Guido [i]*lege* Cinthius [j]*lege* Gerardus [k]*corr ex* subdiaconus V [l]*lege* glauco.

[1]Ad Hebr. 12.14. [2]To the left of the papal signature and the two following signatures is the papal stamp, consisting of two concentric circles. The outer circle contains the words "Fac mecum Domine signum in bonum," and the inner circle is quartered. The top quarters contain the words "Sanctus Petrus, Sanctus Paulus," and the bottom ones the words "Innocentius Papa III."

10

Rome, the Lateran 1213 January 13

Letter of Pope Innocent III to King Hugh I of Cyprus. Refers to Hugh's complaints over the interference of the Latin patriarch of Jerusalem, as papal legate, in the election of the treasurer of the church of Nicosia to the archbishopric, but refutes the king's arguments. Observes that Hugh, not content with those things pertaining to Caesar, has extended his hand to matters divine in violation of ecclesiastical freedom, observing that he had not allowed a canonical election of the archbishop of Nicosia to take place. Instead he had required the canons of Nicosia to nominate two candidates, from whom he was to select one.The king was told to allow the canons to proceed with a canonical election to the vacant archiepiscopal throne, and to desist from interfering (L #10, pp. 448-449).

G: Reinhard, Geschichte, I, Beilage X, 10-11 (from Innoc. III Papae epist. II, L.XV. ep. 204, p. 705)
P: Migne, Patrologia Latina, CCVI, p. 733
Reg: Potthast, Regesta, no. 4646
Trans: Mas Latrie, "Histoire des Archevêques", Archives de l'Orient Latin, II, 212 (partially, in French)

X: Quod in electione archiepiscopi regis non requiratur assensus

Innocentius episcopus, servus servorum Dei, carissimo in Christo filio, illustri regi Cipri, salutem et apostolicam benedictionem.[a] In litteris nobis, ex parte tua per dilectum filium[b] archidiaconum Famagustanensem[c] exhibitis, querebaris venerabilem fratrem nostrum patriarcham Ierosolimitanum,[d] apostolice sedis legatum, electionem de thesaurario Nicosiensis ecclesie, secundum antiquam consuetudinem celebratam, pro sue voluntatis arbitrio

irritasse. Sed si electionis ipsius merita et dicti patriarche iudicium, non in commotione spiritus, sed quiete, ad rationis detulisses[e] examen, et sane conscientie testimonium produxisses, aprobasses[f] utique de[g] iure processum eiusdem quem per iniuriam nisus es reprobare, nec laborasses ad talem prosilire querelam per quam adversus te ipsum formasti tacite questionem, uno eodemque libello constitutus actor et reus. Quia, dum non contentus hiis[h] que Cesaris esse debent, ad ea que Dei sunt manus extendis, actionem contra libertatem ecclesie intendando, de calumpnia[i] te reum exhibes apud Deum, super[j] ingratitudine nichilominus[k] reconventum, eo quod ecclesiam que te per sacramentum baptismi, salutis vinculis servitutis quibus morti peccati tenebaris astrictus, in libertatem salutis eripuit, et regeneravit[l] ad victam[m] induram[n] et asperam redigere in terris[o] servitutem, cum absurdum sit et ingratum ut matrem filius et sponsam regis celestis rex terrenus ancillet, in terra presertim que funiculus Domini hereditatis existit. Ecce Nicosiensem ecclesiam tam dure conditionis subicere[p] iugo laboras quod ei non pateris per electionem canonicam de persona idonea provideri, eiusdem canonicis eligendi necessitatem indicens illum quem de duobus tibi nominandis ab ipsis tu primo duxeris eligendum. Sed si carnale coniugium liberas exigit contrahendum voluntates, et personis secularibus ad contrahentium legittimis[q] absoluti consensus non est interdicta libertas, ridiculosum est et probrosum ut ecclesia compellatur alterius contrahere voluntate, ac spirituale coniugium de arbitrio pendeat laicali. Porro, sicut accepimus, tanquam[r] ad privilegium et auctoritatem istius excessus inducis usurpatam a quibusdam tuis predecessoribus et optentam[s] actenus[t] corruptelam, quasi sicut et in iura sic et in iniuriam succedere deberes eisdem, si eam ipsi forsitan inferebant. In quo quia diuturnitas[u] temporis non minuit peccatum, sed auget, peccati vetustas, non racionabilis[v] usus antiquitas allegatur. Ceterum[w] hec nec pati nolumus[x] nec dissimulare debemus [16r], presertim cum sit tue[y] saluti contrarium, ut hec tibi adversus te in novissimo districti examinis die coram tremendo iudice reserventur, serenitatem tuam rogandam duximus et monendam, per apostolica tibi scripta mandantes, quatinus[z] Nicosienses canonicos personam idoneam in patrem et episcopum animarum suarum eligere canonice sine qualibet contradictione permittas, nec credas excellentie regie aliquid deperire si regi regum, qui auffert[aa] spiritum principum in regno Cipri[bb] te secularibus pretulit, sua iura conservans, ecclesiastica non usurpes, que ipsi Domino specialiter ascribuntur. Datum Laterani, idus[cc] Ianuarii, pontificatus ipsi[dd] anno quintodecimo.[ee]

Cui[ff] privilegio suprascripto erat vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Innocentius Papa III"; ab alia vero parte erant sculpta et desuper scripta, "Sanctus Paulus, Sanctus Petrus."[gg]

a) *om usque hic* GP b) filius P c) Famagustanum GP d) Ierosolymitanum GP e) detulisse P f) approbasses GP g) approbasses utique de *corr* V h) iis G; tis P i) calumnia

GP [j]Deum super *corr ex* Deus V [k]nihilominus GP [l]regeneraverit P [m]vitam GP [n]in duram GP [o]in terris] niteris GP [p]subjicere P [q]legitimis GP [r]tamquam G (s.a.) [s]obtentam GP [t]hactenus GP [u]diturnitas G [v]rationalis G; rationabilis P [w]quia *add* GP [x]volumus GP *(lege)* [y]sit tue *inv* GP [z]quatenus GP [aa]aufert GP [bb]Cypri GP [cc]idibus GP [dd]nostri GP *(lege)* [ee]decimo quinto GP [ff)-gg]Cui... Petrus *om* GP

11

Orvieto 1263 January 3[1]

Letter of Pope Urban IV to the bailli and nobles of Cyprus, denouncing the refusal of the Greek clergy and laiety on Cyprus to adhere to the terms of the Bulla Cypria and their lack of respect towards the archbishop and churches of the Latins. The clergy and laiety in the city of Nicosia were denounced for moral laxity and promiscuity, while the bailli and nobles were accused of refusing to help the Latin archbishop stamp out such practices, for they maintained that his powers of coercion were limited to his own servants and his subordinate clergy. Vices had increased as a result, and the Latin archbishop had been reduced in practice to a simple priest. The bailli and nobles were urged to compel the recusant Greeks and Syrians to respect the authority of the Latin archbishop and his church. They were warned that if they continued to withhold their assistance from him in his efforts to discipline morally depraved persons, they themselves might end up having to shed their blood, and the blame would be ascribed to them for having initially shown excessive tolerance. The bailli had a special obligation moreover to help the archbishop, for he was alleged to have sworn that he would maintain and defend the rights and honour of the church (L #94, p. 475).

T: Acta Urbani IV, pp. 48-51 (from Vat. lat. 6735 [s. XIII], fol. 23 n. 21)

Reg: Registres d'Urbain IV, IV, no. 2837; Giraud, n. 2837

XI: Quod ad archiepiscopum spectat immediate procedere contra Grecos et suos tam clericos quam laycos decretis excessibus et quod barones dent auxilium

Urbanus episcopus, servus servorum Dei,[a] dilectis filiis baiulo, baronibus, et nobilibus regni Cipri, salutem[b] et apostolicam benedictionem.[c] Inestimabilis[d] superni consilii magnitudo, cuius nemo consiliarius extitit, cuius providentia in sui dispositione non fallitur, miro stabilivit ordine, ordinata et miranda stabilitate firmavit primatum ecclesie militantitis.[e] Ipsam namque "supra[f] petram"[2] fidei mox nascentis erexit, et beato eterne iure[g] clavigero ac successoribus eius in ipso, celestis ac terreni simul imperii iura committens, eam habere voluit utriusque gladii potestatem, ut spiritualem[h] libere per se ipsam arripiat,[i] imperium licenter excerceat,[j] in eo prudenter feriat et vulneret

medicinaliter ad salutem. Temporalem vero sic habeat in vagina recunditum[k)] ut pro ipsa ipsiusque nutu et[l)] imperio secularis etiam ministerio potestatis, cum expedit, exerceatur.[m)] Nec ipsorum officiosa diversitas[n)] ulla sibi adversitate disscentiat,[o)] sed alterutrius[l)] alterius adiuta suffragiis et utriusque mutuis[l)] fructa[p)] favoribus, in defensione iusticie,[q)] debita executione ipsius, concordi voto concordans, opus iusticie[q)] operetur, fructumque[r)] producat, pacem ponens,[s)] fovens concordiam, et nutriens unitatem. Cum simus[t)] igitur, licet immeriti, sussessores[u)] Petri et vicarii Ihesus[v)] Christi, cum nos Dominus speculatores[w)] sue domini[x)] dederit, officii necessitate urgente[l)] compellimur in die stare in specula et totis noctibus custodiam observare, prospectare[y)] undique pro posse singula speculari, ut anunciemus[z)] quod namque[aa)] viderimus et opponamus[bb)] nos murum pro domo Domini ascendentibus ex[cc)] adverso, nunc errantes dirigendo monitis et comminationibus revocando, nunc peccantes penis castigando debitis et peccandi, prout expedit, audaciam compescendo, potestatem huiusmodi nobis, prout Altissimo placuit,[dd)] ex alto commissam, per nos ipsos ad hoc[ee)] excercentes[ff)] interdum, nonnumquam[gg)] ipsius vero[hh)] ministerium, cum res exigit,[ii)] ad alios derivantes. Quesumus igitur, filii[jj)] agnosce, Patri auditum avertatis.[kk)] Ad vos enim paternus sermo dirigitur, et vestra interesse conspicimus, intenta[ll)] mente percipere que scribuntur. In hiis siquidem, more pii Patris, intendimus vestre saluti consulere, providendo nichilominus ecclesie Nicosiensis statui qui adversis dicitur iactari[mm)] fluctibus variisque turbinibus fluctuare. Sentit nanque,[nn)] ut asse[16v]ritur, recidivo[oo)] passionis acculeos[pp)] et novorum gravaminum molestias experitur. Quamquam enim a tempore quo in regno Cipri[qq)] auctoritate sedis apostolice fuerunt Latinorum ecclesie institute, inter ipsorum et Grecorum regni eiusdem ecclesias super diversis articulis materia dissenssionum[rr)] usque ad moderna producta tempora felicis recordationis Alexandri pape,[ss)] predecessoris nostri, ordinatione salubri extiterit terminata de apostolice plenitudine potestatis, nonnulle tamen persone,[tt)] tam ecclesiastice quam seculares, Greci videlicet et Cyri[uu)] regni eiusdem, contra ordinationem huiusmodi temeritate propria, ut dicitur, venientes, non solum ipsam, prout tenentur, observare contempnunt,[vv)] verum etiam contra venerabilem fratrem nostrum archiepiscopum Nicosiensem et Latinorum ecclesias, quibus antea, sicut fertur, suberant et parebant, superbie calcaneum erigentes in eorundem archiepiscopi et ecclesiarum offensam, conspirationes et conventicula presumptione damnabili facere non verentur, iura, honores, immunitatem, ac[ww)] libertatem ecclesiasticam, quantum in eis est, pro viribus annullantes. Sed et licet nonnulli tam clerici quam laici Nicosiensis civitatis et diocesis, Dei timore postposito, ad scelera, ut fertur, laxent habenas, et eorum aliqui publicis adulteriis polluantur, alii Christum et sanctos eius lacessire[xx)] blasphemiis, alii sortilegiis, alii azardorum[yy)] ludis in quibus frequenter illicite iurant simul et deiurant,[zz)] plerique vero aliis[aaa)] diversis et enormibus non dubitent[bbb)] criminibus inquinari,

et, quod est detestabilius, quidam, in profundum malorum execrabiliter corruentes, perire cum Sodoma non pavescant. Si quando[ccc] tamen idem archiepiscopus,[ddd] ad quem ex suo spectat officio de sua metropoli extirpare predicta et alia vicia,[eee] et in agro Domini sibi commisso inibi plantare virtutes, ad correctionem talium velit sui officii debitum exequendo procedere, imponendo penas prout excessum et personarum qualitas exigit, in quantum decet ecclesiasticum iudicem et modestiam officii pastoralis, tu, fili[fff] baiule, non attendens quod hoc[ggg] solum plectendo[hhh] vel ignoscendo bene agitur ut vita hominum corrigatur, asseris,[iii] nonnullis ex vobis, filii nobiles, in hoc consenscientibus,[jjj] sic ad te spectare huiusmodi correctionem excessuum quod archiepiscopus, nisi contra suos servos et clericos, intromittere se non debeat de corrigendis eisdem. Propter quod eiusdem officio archiepiscopi[kkk] circa hec per nos,[lll] non sine animarum periculo, impedito, dum inter nos[lll] et ipsum[mmm] archiepiscopum de huiusmodi iurisdictione contenditur, crimina remanent incorrecta, deliquen[nnn] ausus excrescit,[ooo] peccandi consuetudo quasi pro lege defenditur, et enormes quotidie[ppp] multiplicantur, excessus ipsiusque archiepiscopi officium adeo non solum vilipenditur, sed etiam inutile redditur, et quasi penitus enervatur, quod iam non archiepiscopus sed simplex potius esse videatur sacerdos. Cum tamen, ut dicitur, predicta omnia utpote iuri consona exercuerie[qqq] libere usque modo. Quia vero in sedandis predictis disscensionibus[rrr] in vanum laborasse Romana videretur[sss] ecclesia, si sue salubris ordinationis[ttt] antidotum[uuu] ad pacis et quietis commoda[vvv] non proficeret, sed in antique discordie dispendia recidivans, nova nicholominus[www] predicte Nicosiensis ecclesie gravamina germinaret, quia vestram salutem appetimus, quia defenssioni[xxx] libertatis ecclesiastice deesse nec volumus nec debemus, nobilitatem vestram rogamus, monemus, et hortamur[yyy] attente,[zzz] per apostolica vobis scripta me[17r]ndantes,[aaaa] provide attendentes quod ordinationis predicte observatio ad tranquillitatem inter memoratos Latinos, Grecos, et Syros, et magnum in partibus illis incrementum cedere potest fidei Christiane, ut et idem[bbbb] Greci et Siti[uu] eandem ordinationem Latinis ipsam servare paratis[cccc] observent, et prefato Nicosiensi archiepiscopo subsint et pareant, ut tenent,[dddd] necnon ab huiusmodi conspirationibus et conventiculis omnino distant, et contra libertatem ecclesiasticam aliquid non aptenptent, ad ipsius requisitionem archiepiscopi cum potentia vestra, specialiter in ipsos Grecos et Syros, habere possit in hiis efficatiam et vigorem, magnum[eeee] vestri auxilii efficaciter apponatis, et provida consideratione, pensantes quod si predicti scelerati ac reprobi a Domino in baratrum perditionis eiecti, de favoris vestri presidio, et quia nos[ffff] predicto archiepiscopo vestrum, in premissis ad suum pertinentibus officium, licet indebite, denegatis auxilium, confidentes spe de impugnitate concepta contra salutem propriam sic effrenata licentia debachentur, sanguis eorum de vestris requiretur manibus,[3] et eorum perversitas ac subversio

subsequens eorundem, et aliorum etiam qui eorum exemplo cecitate miserabili pervertuntur, vobis non immerito ascribetur, cum negligere perturbare perversos nichil sit aliud quam fovere, ob reverentiam dicte sedis ut et vestram ab huiusmodi sceleritatis manum vestri patrocinii penitus retrahentes memorato archiepiscopo ac eius vicariis in puniendis predictis, et aliis corrigendis excessibus, ac manumtenendis iuribus ecclesie sue, necnon et in compellendis subditis suis ad sibi parendum in omnibus[gggg] supradictis, et aliis etiam que ad suum officium pertinent, cum ab ipso requisiti fueritis, presertim cum tu, fili baiule, speciali iuramenti teneri dicaris astrictus iura et honores ecclesiarum manutenere ac etiam defenssare, episcopo trinum favorem et efficax auxilium impendatis. Nos autem eidem archiepiscopo, ut prefactam ordinationem faciat, auctoritate nostra, sublato appellationis obstaculo, firmiter observari. Et cum sit in iure staturum ut episcopi per suas dioceses scelera inquirant, ulciscantur, et vindicent, et, cum opus fuerit, convocent auxilium brachii secularis ad exequendum pastoralis officii debitum, tam in premissis quam aliis etiam que ipsius officii solicitudinem respiciunt, idem imploret auxilium quotiens fuerit oportunum, contradictores et rebelles per censuram ecclesiasticam, appellatione postposita, compescendo, per nostras duximus litteras iniungendum. Sententias enim, si quas dictus archiepiscopus propter hoc in contradictores ritte[hhhh] tullerit vel rebelles, ratas habebimus et faciemus, auctore divino, usque ad satisfationem condignam, appellatione remota, inviolabiliter observari. Datum apud Urbem Veterem, III nonas Ianuarii, pontificatus nostri anno secundo.

Cui privilegio suprascripto erat vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Urbanus Papa IIII"; ab alia vero parte sculpta erant duo capita, scripta desuper, "Sanctus Paulus, Sanctus Petrus."

[a] *om usque hic* T [b]-[c] salutem... benedictionem *om* T [d] Inextimabilis T [e] militantis T *(lege)* [f] super T [g] vite T [h] habere *exp* V; pro libito *add* T [i] *corr e*x accipiat V [j] exerceat T [k] reconditum T [l] *om* T [m] exeratur T [n] diversitate T [o] dissentiat T [p] *corr* V [q] iustitiae T [r] predicat *exp* V [s] pariens T [t] sumus T [u] successores T [v] Jesu T [w] nos Dominus speculatores] speculatores nos Dominus T [x] domui T [y] ubique *exp* V [z] annunciemus T [aa] quod namque] quodcumque T [bb] apponamus T [cc] *corr ex* et V; in T [dd] placiut T [ee] haec T [ff] exercemus T [gg] nonnunquam T [hh] ipsius ver*o inv* T [ii] exegit T [jj]-[kk] filii... avertatis] non adertatis, filii, a voce patris auditum T [ll] attenta T [mm] dicitur iactari *inv* T [nn] namque T [oo] recidivae T [pp] aculeos T [qq] Cypri T [rr] dissensionum T [ss] (IV) *add* T [tt] quidem *add* T [uu] Syri T *(lege)* [vv] contemnunt T [ww] et T [xx] *corr* V [yy] hazardorum T [zz] degerent (?) T [aaa] alii T [bbb] dubitant T [ccc] si quando] siquidem T [ddd] idem archiepiscopus] eidem archiepiscopo T [eee] vitia T [fff] *corr* V [ggg] haec T [hhh] placendo T [iii] *corr e*x asserit V [jjj] consentientibus T [kkk] officio archiepiscopi *inv* T [lll] vos T [mmm] episcopum *exp* V [nnn] delinquentium T *(lege)* [ooo] exarsit T [ppp] cottidie T [qqq] exercuit T *(lege)* [rrr] dissensionibus T [sss] videtur T [ttt] antidotum *exp* V [uuu] antedictae T [vvv] comoda T [www] nichilominus T [xxx] defensioni T [yyy] *corr e*x ortamur V [zzz] ac

T (!) [aaaa]mandantes T *(lege)*; quatenus *add* T [bbbb]et idem] iidem T [cccc]*hic* T *divertit a* V [dddd]*lege* tenentur (*ut* T) [eeee]mag + ? V (manum T) [ffff]*lege* vos [gggg]supra *exp* V [hhhh]*corr ex* cute V

[1]Tautu's manuscript diverges from the cartulary about two-thirds of the way through, and is undated. [2]Matt. 16.18. [3]Hiez. 33.6.

12

Perugia 1252 January 23

Letter of Pope Innocent IV to the archbishop, the dean and the cathedral chapter of Nicosia, confirming the statutes promulgated by the papal legate Eudes of Châteauroux for the wellbeing of the church (L #73, p. 470).

Previously unedited.

XII: Confirmatio sedis apostolice ordinationum domini Oddonis

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo et dilectis filiis decano et capitulo Nicosiensi, salutem et apostolicam benedictionem. Cum a nobis petitur quod iustum est et honestum, tam vigor equitatis quam ordo exigit [17v] rationis, ut id per solicitudinem officii nostri ad debitum perducatur effectum, cum itaque, sicut nobis exponere curavistis, venerabilis frater noster O[ddo][1] Tusculanus episcopus, apostolice sedis legatus, in ecclesia vestra quedam statuta salubria ad decorem et honorem ipsius ecclesie duxerent facienda, nos, vestris supplicationibus inclinati, quod ab eodem episcopo factum est in hac parte gratum habentes et ratum,[a] id[a] auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostre confirmationis infringere, vel ei ausu temerario contraire. Si quis autem hoc attenptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Perusii, X kalendas Februarii, pontificatus nostri anno nono.

Cui privilegio erat vera bulla plumbea, pendens cum filo serico, videlicet glanco[b] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erant desuper scripta, "Sanctus Paulus, Sanctus Petrus."

[a]*corr* V [b]*lege* glauco

[1]Cardinal Eudes of Châteauroux, the papal legate a *latere* to the Latin East, who compiled a highly critical report on the Latin Church of Cyprus in 1248.

13

Naples 1255 January 13

Letter of Pope Alexander IV to the archbishop of Nicosia, urging him to root out faults and vices in his subordinates, planting and cultivating virtues in their place (L #83, p. 472).

Previously unedited.

XIII: Suasio domini pape archiepiscopo quod corrigat vicia subditorum

Alexander episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Cum sis[a] speculator in domo Domini constitutus, debes cordi habere iugiter illud verbum a Domino per Ezechielem propheta emissum,[1] "quod si speculator viderit gladium venientem et non" clamaverit ut se custodiat populus, sanguis eius de ipsius manibus requiretur. Licet autem zelum animarum, quo nullum Deo est acceptius sacrificium, te habere credamus, et quod in corrigendis subditorum tuorum excessibus diligens habearis, ut tamen ad hec eo precedas studiosius quo per nos fortius fueris excitatus, et nostre auctoritatis suffragio senseris se munitum, fraternitati tue per apostolica scripta mandamus, quatinus attendens prudenter quod sis in vinea Domini[b] positus cultor, et custos dissipes et evellas in subditis tuis spinas et tribolos viciorum, et studeas plantare ac propagare virtutes, corrigendo et reformando in eis prout ad officium tuum pertinere noscitur, et eorum saluti videas[c] expedire. Datum Neapoli, idus Ianuarii, pontificatus nostri anno primo.

Cui privilegio erat vera bulla plumbea, cum filo pendens canapis, in qua scriptum erat a parte una, "Alexander Papa IIII"; ab alia vero parte erant sculpta duo capita, quorum suprascriptio erat, "Sanctus Paulus, Sanctus Petrus."

[a]sit L *dans incipit* [b]*mg* V [c]*corr ex* videris V

[1]Hiez. 33.6.

14

Rome, St Peter's 1206 January 28

Letter of Pope Innocent III to the cathedral chapter of Nicosia, responding favourably to their request that he should take under his protection their persons and their present and future possessions, with special reference to the house formerly belonging to William of Gaurelle.

Since this had formerly been destroyed, under the late archbishop, it was proposed to have it restored. Also acquired was a certain garden in Nicosia, and the presterie called Pallorum, which under King Aimery had been donated to the church of Nicosia. Meanwhile the possessions of the cathedral chapter and the church of Nicosia were confirmed by papal authority (L #9, p. 448).

M: Mas Latrie, "Lettre inédit d'Innocent III de l'an 1206," Bibliothèque de l'Ecole des Chartres, XXXVI (1875), 118-123

Tautu, Acta Innocentii III, 503, no. 13

XIIII:[a] Receptio sub protectione sedis apostolice capituli Nicosiensis et quorumdam bonorum

Innocentius episcopus, servus servorum Dei, dilectis filiis capitulo Nicosiensi, salutem et apostolicam benedictionem. Solet annuere sedes apostolica piis, votis, et honestis[b] petentium precibus[c] favorem benedictionem impertiri.[d] Ea propter, dilecti in Domino filii, vestris iustis postulationibus grato concurrentes assensu, personas vestras cum omnibus bonis que in presentiarum[e] rationabiliter possidetis, aut in futurum iustis modis, prestante Domino, poteritis adipisci, sub beati Petri et nostra protectione suscipimus, et presentis scripti patrocinio communimus.[f] Specialiter autem domum que fuit quondam Guillermi de Caurellis cum pertinentiis suis que, cum olim fuisset diruta, bone memorie archiepiscopus vester ip[18r]sam proponitur restaurasse; iardinum quoque in Nicosia; prastiam[g] que vocatur Pallorum,[1] cum suis pertinentiis universis, que nobis[h] et ecclesie vestre illustris recordationis Aymericus, rex Cipri,[i] dicitur in elemosinam concessisse, sicut ea iuste ac[j] pacifice possidetis, vobis ac eidem ecclesie auctoritate apostolica confirmamus. Nulli ergo omnino hominum liceat hanc paginam nostre porrectionis[k] infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et[c] beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Romae, apud Sanctum Petrum, quinto kalendas Februarii, pontificatus nostri anno octavo.

Cui privilegio erat vera bulla plumbea, pendens cum filo serico, scilicet glanco[k] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa III"; ab alia vero parte erant sculpta duo capita, et desuper erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a]XIV L [b][desideriis] *add* M [c]*om* M [d]benedictionem imperteri] M *legit* benedictionem impartiri *et corr ad* benevolum impertiri [e]in presentiarum] impresentiarum M [f]comunimus M [h]prastia M [i]vobis M *(lege)* [j]Cypri M [k])vobis M *(lege)* [c]glauco M *(lege)*

[1]The present day suburb of Pallouriotissa to the east of Nicosia, the name of which derives from a type of shrub common to the area.

15

Naples 1255 February 4

Letter of Pope Alexander IV to the cathedral chapters on Cyprus, instructing them to proceed with the filling of ecclesiastical vacancies, regardless of any reservations or restrictions emanating from the archbishopric or from non- vacant bishoprics on Cyprus, or even those of the Apostolic See and its legates, which were declared null and void (L #86, p. 473).

Previously unedited.

XV: Quod capitula ecclesiarum cathedralium possint eligere cum vacaverint, non obstante reservatione

Alexander episcopus, servus servorum Dei, universis capitulis ecclesiarum cathedralium regni Cipri, salutem et apostolicam benedictionem. Ne in electionibus pontificum cum eis ecclesie vestre vacaverint celebrandis vos impediri contingat, ut non obstantibus aliquibus acceptationibus vel reservationibus de archiepiscopatu vel episcopatibus non vacantibus regni Cipri, seu inhibitionibus apostolice sedis vel legatorum ipsius auctoritate, pro quo ius quocumque pretextu quomodolibet nobis factis, quas penitus irritamus ad provisionem ipsarum ecclesiarum de pastoribus cum eas vacare contingerit, per electionem vel postulationem canonicam libere procedere valeatis, si aliud canonicum non obsistat auctoritate vobis presentium indulgemus. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringerere,[a] vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Data Neapoli, II nonas Februarii, pontificatus nostri anno primo.

Cui privilegio erat vera bulla plumbea, pendens cum filo serico videlicet glanco[b] et rubeo, in qua scriptum erat a parte una, "Alexander Papa IIII"; ab alia vero parte sculpta erant duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

a) *lege* infringere b) *lege* glauco

16

Lyon 1246 February 23

Letter of Pope Innocent IV to the archbishop of Nicosia, assuring him in response to his remonstrances that by the terms of the indulgence now accorded to him he could not be compelled to receive or make provision for anyone by papal letters which failed to make full

mention of this indulgence and of the number of prebends available to him, which were ten for the church of Nicosia and three for some additional churches with prebends attached to them (L #60, p. 467).

Previously unedited.

XVI: Quod non possit compelli ad receptionem alicuius nisi fiat mentio trium prebendarum et X prebendarum

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Decet et expedit ut gravati super provisionibus clericorum per sedem apostolicam, que tanquam pia mater illorum preces plerumque non potest indurata facie pertransire, per eam interdum alicuius revelationis solatio perfruantur. Attendentes igitur quod, sicut ex parte tua fuit propositum coram nobis, tres prebendas in Nicosiensi ecclesia duximus conferendas qudque[a)] tu, non nisi ecclesiam in qua dumtaxat decem prebende consistunt, habeas alias ecclesias prebendales, in quibus clericis quorum merita provisionem exigunt valeas providere, auctoritate tibi presentium indulgemus ut ad provisionem seu receptionem alicuius compelli non possis per litteras apostolicas que de indulgentia huiusmodi, et de ipsarum trium prebendarum collatione, ac denario numero earundem plenam non fecerint mentionem [18v]. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursum. Datum Lugduni, VII kalendas Martii, pontificatus nostri anno tertio.

Cui privilegio erat vera bulla plumbea, pendens cum filo serico, videlicet glanco[b)] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a)] *lege* quodque   [b)] *lege* glauco

17

Naples | 1255 January 28

Letter of Pope Alexander IV to Archbishop Hugh of Nicosia, assuring him in response to his entreaties that he could not be forced by papal or legatine letters to grant offices in the cathedral or in other churches of his city or diocese, or provide personal prebends, benefices

or pensions, unless the letters of the Apostolic See made explicit mention of such an indulgence, as well as mention of his own particular church (L #85, p. 473).

Previously unedited.

XVII: Eadem concessio in dignitatibus et in ecclesiis diocesi

Alexander episcopus, servus servorum Dei, venerabili fratri Hugoni, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Cordi nobis est ecclesias et personas ecclesiasticas non solum relevare gravatas, sed etiam ne graventur in posterum, eis, quantum cum Deo possumus, precavere. Tue igitur devotionis precibus inclinati, auctoritate tibi presentium indulgemus ut per apostolice sedis vel legatorum ipsius litteras impetratas, per[a] quas non sit ius aliqui acquisitum, vel etiam impetrandas, ad cuiusquam receptionem in cathedrali vel aliis ecclesiis tue civitatis vel diocesis, seu provisionem de dignitatibus, personatibus, prebendis, vel beneficiis, aut pensionibus coartari non possis, aut de ipsis dignitatibus et aliis te inito valeat provideri, nisi dicte sedis littere impetrande plenam de verbo ad verbum de hac indulgentia et expressam de tua ecclesia fecerint mentionem. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem Dei omnipotentis et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Neapoli, V kalendas Februarii, pontificatus nostri anno primo.

Cui privilegio erat apposita vera bulla plumbea, pendens cum filo serico, videlicet glanco[b] et rubeo, et erat scriptum[c] in ea a parte una, "Alexander Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Petrus,[d] Sanctus Petrus."

[a]petratas *exp* V [b]*lege* glauco [c]*corr ex* scripta V [d]*lege* Paulus

18

Lyons 1245 July 30

Letter of Pope Innocent IV to the archbishop of Nicosia, assuring him that no papal legate or judge delegate could impose ecclesiastical penalties upon him without the pope's consent (L #56, pp. 465-466).

M: Mas Latrie, Histoire, III, 645

Reg: Potthast, Regesta, II, no. 11761

XVIII: Quod non possit excommunicari vel interdici nec suspendi, nisi speciali licentia domini pape, ab aliquo iudice[a)]

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Apostolice sedis ampla benignitas provide pensans merita singulorum, illos non immerito gratia prosequitur ampliori quos in sua devotione promptos[b)] invenerit et ferventes. Sincere igitur devotionis fervorem quem ad nos et Romanam ecclesiam habere dignosceris studiosius attendentes, ac per hoc te cupientes speciali prosequi gratia et favore, auctoritate tibi presentium indulgemus ut nullus delegatus a nobis, vel subelegatus[c)] ab eo, executor seu conservator, possit in personam tuam interdicti vel suspensionis aut[d)] excommunicationis sententiam promulgare, absque speciali apostolice sedis mandato faciente de indulgentia huiusmodi mentionem. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare [19r] presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum, presentibus post quinquenium minime valituris. Datum Lugduni, III kalendas Augusti, pontificatus nostri anno tertio.

Cui[e)] privilegio erat apposita vera bulla plumbea, pendens cum filo serico, videlicet glanco[f)] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[g)]

a)*om rubric* M, *sed dat in* #19 b)promtos M c)subdelegatus M (*lege*) d)vel M e)-g)Cui...Petrus *om* M f)*lege* glauco

19

Lyons 1249 February 26

Letter of Pope Innocent IV to the archbishop of Nicosia, referring to how the archbishop's peace of mind had been disturbed, as he had maintained, by the excesses of some of the papal legates. The archbishop was assured that no papal representative could punish him without the pope's consent (L #64, p. 468).

M: Mas Latrie, "Docs. Nouveaux," III, 345-346

XVIIII:[a)] De eodem[b)1)]

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Et si libenter

petentibus gratiam impendamus, fratribus tamen et coepiscopis nostris qui in partem solicitudinis evocati nobiscum officii nostri onera sortiuntur favorabiles nos convenit in suis petitionibus exibere. Hinc est quod nos, tuis supplicationibus inclinati, tranquillitati tue, quam interdum per aliquorum delegatorum nostrorum excessum, ut asseris, turbari contingit, volentes paterna solicitudine providere, tibi auctoritate presentium indulgemus ut nullus a sede apostolica delegatus, vel subdelegatus ab eo, executor, aut conservator datus ab eadem sede, seu a legatis ipsius, possit in te excommunicationis vel interdicti aut suspensionis sententiam promulgare, absque speciali sedis predicte mandato expressam faciente de hac indulgentia mentionem. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Lugduni, IIII[c] kalendas Martii, pontificatus nostri anno sexto.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico, videlicet glanco[d] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erant desuper scriptum, "Sanctus Paulus, Sanctus Petrus."

[a]XIX L; XIX *add i.m.* V [b]*rubric iter i.m.* V [c]IV M [d]*lege* glauco

[1]Mas Latrie gives the rubric to #18.

20

Lyons 1250 December 23

Same as above, with the additional proviso that no papal representative could, besides the imposition of sentences of interdict, suspension or excommunication, prohibit the archbishop from entering a church, unless he had papal consent (L #65, p. 468).

Previously unedited.

XX:[a] De eodem,[b] et quod non possit interdici ingressus

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Ob sincere devotionis affectum[c] quem, sicut pro certo didicimus, erga Romanam ecclesiam habere dignosceris et nos ipsos, volentes personam tuam prosequi favore gratie

specialis, auctoritate tibi presentium indulgemus ut nullus delegatus a nobis, vel subdelegatus ab eo, conservator, aut etiam executor a sede apostolica deputatus, in personam tuam suspensionis vel interdicti aut excommunicationis sententiam promulgare, seu tibi ingressum ecclesie interdicere, valeat, per litteras apostolicas que de presenti indulgentia plenam et expressam non fecerint mentionem. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare presumpserit,[d] indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Lugduni, X kalendas Ianuarii, pontificatus nostri anno octavo.

Cui privilegio imposita erat vera bulla plumbea [19v], pendens cum filo serico, videlicet glanco[e] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et scriptum erat desuper, "Sanctus Paulus, Sanctus Petrus."

[a]XX *iter i.m.* V [b]*s.l.* V [c]*lac ad* V [d]ig exp V [e]*lege* glauco

21

Perugia 1251 December 20

Letter of Pope Innocent IV to the abbot of Bellapaïs, a Praemonstratensian house near Kerynia, instructing him not to allow the archbishop of Nicosia to suffer harm from anyone in violation of the protection against legatine punishments which had been accorded to him. Those seeking to harm him should suffer the penalty of ecclesiastical censure, with no right of appeal (L #69, p. 469).

Previously unedited.

XXI: Conservatio predictorum privilegiorum

Innocentius episcopus, servus servorum Dei, dilecto filio abbati Episcopie,[1] Nicosiensis diocesis, salutem benedictionem et apostolicam.[a] Ob sincere devotionis affectum quem, sicut pro certo didicimus, erga Romanam ecclesiam venerabilis frater noster Nicosiensis archiepiscopus habere dignoscitur et nos ipsos, volentes personam suam prosequi favore gratie specialis, ei per nostras litteras duximus indulgendum ut nullus delegatus a nobis, vel subdelegatus ab eo, conservator, aut executor sedis apostolice deputatus, ut personam suam suspensionis vel interdicti aut excommunicationis sententiam promulgare, seu ei ingressum ecclesie interdicere, valeat, sine

speciali sedis eiusdem mandato plenam et expressam faciente de hac indulgentia mentionem. Quocirca, discretioni tue per apostolica scripta mandamus, quatinus non permittas dictum archiepiscopum contra concessionis nostre tenorem super hiis aliquibus indebite molestari, molestatores huiusmodi per censuram ecclesiasticam, appellatione postposita, compescendo. Datum Perusii, XIII kalendas Ianuarii, pontificatus nostri anno nono.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo serico, videlicet glanco[b] et rubeo, in qua scriptum erat[c] a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a]benedictionem et apostolicam] *lege* et apostolicam benedictionem [b]*lege* glauco [c]i *add* V

[1]Episcopia was the name of the Praemonstatensian abbey of Bellapaïs, initially founded by monks of the Augustinian order in the early 13th century, who in 1232 transferred to the Praemonstatensian order. The name Episcopia was derived from the Greek Orthodox episcopal see initially on or near the site.

22

Lyons 1250 December 23

Same as the preceding letter, except for the seal being attached with hemp cord and not silk (L #68, p. 469).

Previously unedited.

XXII: De eodem

Innocentius episcopus, servus servorum Dei, dilecto filio abbati Episcopie, Nicosiensis diocesis, salutem et apostolicam benedictionem. Ob sincere devotionis affectum quem, sicut pro certo didicimus, erga Romanam ecclesiam venerabilis frater noster Nicosiensis archiepiscopus habere dignoscitur et nos ipsos, volentes personam suam prosequi favore gratie specialis, ei per nostras litteras duximus, apostolica[a] auctoritate, concendendum ut nullus delegatus a nobis, vel subdelegatus ab eo, conservator, aut etiam executor a sede apostolica deputatus, in personam suam suspensionis vel interdicti aut excommunicationis sententiam promulgare, seu sibi ingressum ecclesie interdicere, valeat, per litteras apostolicas que de ipsa indulgentia plenam et expressam non fecerint mentionem. Quocirca, discretioni tue per

apostolica scripta mandamus, quatinus non permittas ipsum contra concessionis nostre tenorem super hiis ab aliquibus indebite molestari, molestatores huiusmodi per censuram ecclesiasticam, appellatione postposita, conpescendo. Datum Lugduni, X kalendas Ianuarii, pontificatus nostri anno octavo.

Cui privilegio erat vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a]*corr* V

23

Lyons 1250 December 23

Letter of Pope Innocent IV to the abbot of Bellapaïs, informing him that the archbishop of Nicosia could not be summoned out of Cyprus without a special directive making full and express mention of the papal indulgences and immunities conferred upon him. The abbot was told not to allow anyone to act in violation of the above, and to impose the penalty of ecclesiastical censure on those venturing to do so (L #67, pp 468-469).

M: Mas Latrie, "Docs. Nouveaux", IV, 346-347

XXIII: De eodem[1]

Innocentius episcopus, servus servorum Dei, dilecto filio abbati Episcopie, Nicosiensis diocesis, salutem et apostolicam benedictionem. Ob sincere dilectionis[a] affectum [20r] quem, sicut pro certo didicimus, erga Romanam ecclesiam habere dignoscitur venerabilis frater archiepiscopus Nicosiensis et nos ipsos, volentes personam suam prosequi favore gratie specialis auctoritate apostolica, et duximus concendendum ut extra insulam Cipri per litteras apostolicas in causam trahi non possit, absque speciali mandato nostro faciente plenam et expressam de ipsa indulgentia mentionem. Quocirca, discretioni tue per apostolica scripta mandamus, quatinus non[b] permittas ipsum contra concessionis nostre tenorem super hiis ab aliquibus indebite molestari, molestatores huiusmodi per censuram[c] ecclesiasticam, appellatione postposita, compescendo. Datum Lugduni, X kalendas Ianuarii, pontificatus nostri anno octavo.

Cui[d] privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Innocentius Papa IIII"; ab alia vero

parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Petrus, Sanctus Paulus."[e)]

[a)]devotionis L *dans incipit* [b)]y *exp* V [c)]et *exp* V [d)-e)]Cui... Paulus *om* M

[1)]The rubric is misleading, for the subject matter is not similar to that of the foregoing letter, but resembles that of the next letter.

24

Lyons 1247 January 21

Letter of Pope Innocent IV to the archbishop of Nicosia and the bishop of Limassol. Makes reference to numerous refugees from the kingdom of Jerusalem, both lay and clerical, who had sought refuge with them on account of the devastation wrought by the Muslims.[1)] This had constituted no small burden for them, and so, heeding their request, the pope had decreed that neither of them could be summoned by papal representatives outside Cyprus for court cases through the medium of papal letters which did not make explicit mention of the immunity conferred upon the two prelates (L #61, p. 467).

Previously unedited.

XXIIII:[a)] Quod non possint inviti extra insulam trahi ad iudicium auctoritate legatorum

Innocentius episcopus, servus servorum Dei, venerabilibus fratribus archiepiscopo[b)] Nicosiensi et Nymociensi episcopo, suffraganeo suo, salutem et apostolicam benivolentiam. Cum, sicut ex parte vestra fuit propositum coram nobis, nonnullis prelatis, clericis, atque laicis Regni Ierosolimitani confugientibus ad vos propter desolationem ipsius, vos oporteat tanquam egentibus subvenire, propter quod non leve onus nobis[c)] incumbit, et exeundo de Cipro immineant nobis[c)] pericula longe solito graviora, propter fidelium debilitatem, potentiam, et Sarracenorum ac aliorum infidelium conatus per terram et mare in illis partibus hoc tempore prevalentes, nos, vestris devotis supplicationibus inclinati, paterno super hoc vobis compatientes affectu ac etiam gratificari volentes, auctoritate vobis[d)] presentium indulgemus ut de alegatis[e)] vel subdelegatis, conservatoribus seu executoribus, extra insulam Cipri trahi ad iudicium non possitis inviti per litteras apostolicas que de indulgentia huiusmodi expressam non fecerint mentionem. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum

Petri et Pauli, apostolorum eius, se noverit incursurum, presentibus post biennium minime valituris. Datum Lugduni, XII kalendas Februarii, pontificatus nostri anno quarto.

Cui privilegio erat vera bulla imposita plumbea, pendens[f)] cum filo serico, videlicet glanco[g)] et rubeo, in qua scriptum erat, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a)]XXIV L; XXII *add i.m.* V [b)]*corr ex* archiepiscopus V [c)]*lege* vobis [d)]*corr ex* nobis V [e)]de alegatis] *lege* a delegatis [f)]s *exp* V [g)]*lege* glauco

[1)]This was occasioned by the Khwarazmian invasions of 1244 and the major Christian defeat at La Forbie (Al- Harbiyyah).

25

Lyons 1245 July 30

This letter is almost identical to number 18 (L #57, p. 466).

Previously unedited (but close to Mas Latrie, Histoire III, 645).

XXV: Istud privilegium idem est de verbo ad verbum, et eiusdem pape et date quod est supra XVIII privilegium

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Apostolice sedis ampla benignitas provide pensans merita singulorum, illos non immerito gratia prosequitur ampliori quos in sua devotione promptos invenerit et ferventes. Sincere igitur devotionis fervorem quem ad nos et Romanam ecclesiam habere dignosceris studiosius attendentes, ac per hoc te cupientes speciali prosequi gratia et favore, auctoritate tibi presentium indulgemus ut nullus delegatus a nobis, vel [20v][a)] subdelegatus ab eo, executor seu conservator, possit in personam tuam interdicti vel suspensionis aut excommunicationis sententiam promulgare, absque speciali apostolice sedis mandato faciente de indulgentia huiusmodi mentionem. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum, presentibus post quinquennium minime valituris. Datum Lugduni, III kalendas Augusti, pontificatus nostri anno tertio.

Cui privilegio imposita erat vera bulla plumbea, pendens cum filo serico, videlicet glanco[b] et rubeo, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erant scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a]vel *add in fol. 20v* V [b]*lege* glauco

26

Lyons 1250 December 23

Letter of Pope Innocent IV to the archbishop of Nicosia, stating that he could not be summoned outside Cyprus by papal letters not making full and explicit mention of the immunities granted to him (L #66, p. 468).

Previously unedited.

XXIIIIII:[a] De eodem[b]

Innocentius episcopus, servus servorum[c] Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Ob sincere devotionis affectum quem, sicut pro certo didicimus, erga Romanam ecclesiam habere dinosceris et nos ipsos, volentes personam tuam prosequi favore gratie specialis, auctoritate tibi presentium indulgemus ut extra insulam Cipri per litteras apostolicas in causam trahi non possis, absque speciali mandato nostro faciente plenam et expressam de hac indulgentia mentionem. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Lugduni, X kalendas Ianuarii, pontificatus nostri anno octavo.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo serico, videlicet glanco[d] et rubeo, in qua scriptum erat, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a]XXVI L; *corr ex* XXIIII V [b]*rubric iter i.m.* V [c]*corr* V [d]*lege* glauco

27

[Rome, the Lateran][1] [1221 December 10][1]

Letter of Pope Honorius III[1] to the archbishop of Nicosia, allowing him to absolve lay persons who had laid violent hands upon the clergy, since they were unable to travel to the Apostolic See on account of the difficulties and length of the journey, but first he had to receive an oath from them in accordance with the norms of the church, and obtain satisfactory compensation for the injuries sustained, so long as the excesses committed against a bishop or an abbot had not been so serious as to occasion loss of life or limb (L #72, pp. 469-470).

T: Tautu, Acta Honorii III, 113 (from reg. Vat. 11, fol. 171, ep. 85)

Reg: Pressuti, II, no. 3612

XXVII: Quod possit absolvere pro iniectione manuum in clericos

Honorius[1] episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem.[a] Cum a nobis petitur, quod[b] iustum est et honestum, tam vigor equitatis[c] quam ordo exigit rationis, ut id per solicitudinem officii nostri ad debitum perducatur effectum.[d] Ea propter, venerabilis in Christo frater, tuis precibus inclinati, persone tue auctoritate presentium indulgemus ut, quia homines de Cipro,[e] propter difficultatem et discrimen itineris pro iniectione manuum violenta in clericos ad[f] apostolicam sedem nequeunt accedere, absolvendi licitum tibi sit, recepto prius ab ipsis, iuxta formam ecclesie, iuramento et iniuriam passis congrue satisfacto, absolutionis eis beneficum impertiri, dummodo non sit gravis et enormis excessus, utpote attemptatus[g] in episcopum vel abbatem, vel ex eo mors aut membrorum mutilatio seu debilitatio subsequatur. Nulli ergo omnino[h] hominum liceat hanc paginam[i] nostre concessionis infringere, vel[j] ei ausu temerario contraire.[k] Si quis autem hoc[l] attemptare presum[21r]pserit, indignationem omnipotentis Dei expedire. Datum Perusii, XI kalendas Ianuarii, pontificatus nostri anno nono.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[m]

[a]*usque hic* T *habet* [Eustorgio] archiepiscopo Nicosiensi [b)-d)]quod... effectum] etc. T [c)]*corr ex* equitantis V [e)]Cypro T [f)]pasi *exp* V [g)]attentatus T [h)-i)]omnino... paginam] etc. T [j)-k)]vel... contraire *om* T [l)-m)]hoc... Paulus] etc. Datum Laterani, IV idus decembris, anno sexto T

[1]The manuscript reads Honorius, but the seal and the date state Innocent IIII. On this basis La Monte (p. 469, and n. 2) placed and dated the document in Perugia, 22 December 1251.

Tautu, however, working from another manuscript, has the Lateran, 10 December 1221. Thus we have gone with Tautu's dating. There are many possible scenarios for the incorrect (?) explicit. Because, however, the explicit occurs just after a folio change, and the remainder is merely formulaic, our scribe, probably, accidentally skipped the contents of one or more documents in the previous cartulary. Perhaps what is missing, if there be such, is a copy of #6, or another letter referring to Archbishop's Hugh's confirmation. Hackett (Papaioannou transl. III, 86 and n. 26; orig. p. 541) thus reasoned rightly, but was confused by Mas Latrie's mis-dating of document #31 ("Docs. Nouveaux", V, 347-348, in which he wrongly dates the document of 1232 to 1251).

28

Perugia 1252 March 23

Letter of Pope Innocent IV to the archbishop of Nicosia, pointing out that he had received a request from the dean and chapter of the cathedral of Nicosia to order the restoration of the prebends to their original state, since they had been greatly reduced in value notwithstanding an augmentation of the incomes of the church. The archbishop was instructed to look into the matter and to restore the prebends to their original value if the above claims turned out to be correct (L #74, p. 470).

Previously unedited.

XXVIII: De integratione prebendarum in ecclesia Nicosiensi

Innocentius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Dilecti filii[a] decanus et capitulum Nicosiense nobis humiliter supplicarunt ut, cum ipsius ecclesie redditus sint, faciente Domino, augmentati, et eorum prebende quoad[b] valorem non modicum diminute, ac per te ipsis prebende huiusmodi iuxta eiusdem ecclesie consuetudinem ministrentur, intergari[c] dictas prebendas et reduci ad statum pristinum mandaremus. Quocirca, fraternitatem tuam rogamus et monemus attente, per apostolica tibi scripta mandantes, quatinus, si est ita, secundum primum ecclesie predicte statum quo eedem[d] prebende institute fuerunt in ecclesia supradicta, ipsarum tunc valore inspecto eas integrare studeas, et ad statum reducere[e] primitivum. Datum Perusii, X kalendas Aprilis, pontificatus nostri anno nono.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

a) *lac add* V b) *corr ex* quod ad V c) *lege* integrari d) *corr ex* eodem V e) *corr* V

29

Nicosia 1280 October 26

Letter of Matthew archbishop of Caesarea saying that he had examined the rulings of the late Archbishop Hugh of Nicosia and those of the papal legate Eudes of Châteauroulx, published in the church of Nicosia. Hugh's ruling of 18 June 1253, written in the cathedral along with numerous other rulings, stated that the divine service should not be disrupted by the tumult and disturbances caused by numerous insolent lay persons. The perpetrators of such disturbances were henceforth to suffer excommunication, as would his accomplices, councillors, and those showing favour towards him. Their excommunication was to be made public until such time as they made due amends. (L # 102, pp. 478-479).

M: Mas Latrie, Documents Nouveaux, V, 348-349 (Mathew's confirmation only)
S: Mansi, Sacrorum conciliorum collectio, XXVI, 318-319 (statute only)

Reg: Röhricht, Regesta, no. 1347.

XXIX: Quod turbantes officium divinum seu idem[a] clamantes sunt excommunicati ipso facto

Universis presentas[b] litteras inspecturis, Matheus, miseratione divina Cesariensis archiepiscopus, salutem in Domino sempiternam. Noverit universitas vestra nos vidisse, legisse, et diligenter inspexisse quandam constitutionem bone memorie domini Hugonis, quondam Nicosiensis archiepiscopi, in Passionario ipsius ecclesie Nicosiensis scriptam cum pluribus aliis constitutionibus ipsius domini archiepiscopi, et felicis recordationis domini Oddonis, quondam episcopi Tusculani, tunc legati in partibus cismarinis, ab ipsis in[c] Nicosiensi ecclesia editis et ibidem redactis sanam et integram, non rasam, non cacellatam,[d] nec in aliqua parte sui viciatam. Cuius tenor talis est:

[1]"Ne laicorum insolentia invalescat que iam in tantam prorupit audaciam, ut pluries intrantes Nicosiensem ecclesiam dum celebrantur divina, vel fit aliqua executio officii pastoralis, publice conclamantes, prelato, sacerdotibus, et aliis clericis ecclesieque ministris, ipsiusque[e] loco et divino cultui non modicas iniurias importarunt,[f] statuimus ut quicunque[g] laicus aut clericus de cetero predictam Nicosiensem ecclesiam, aut aliam quamcumque nostre civitatis seu dicte,[h] in quibus cum pace et quiete vota competit reddere, ac celebrari divina, intrans, aliquid iniurie importaverit prelato, sacerdotibus, aliisque ipsarum ecclesiarum clericis ac ministris, seu ipsis locis, aut divino cultui, vel cum clamationibus,[i] sedictionibus,[j] aut tumultu, fuerit usus ibidem, ipso facto vinculum [21v] excommunicationis incurrat. Nos enim ipsum, quicumque fuerit ille, cum omnibus sibi assistentibus, vel ad hoc dantibus auxilium, consilium, vel favorem, auctoritate Dei omnipotentis excommunicamus, et excommunicatum usque ad satisfactionem condignam precipimus publice nunciari, penes quas secundum iura civilia tales incurrunt, suis iudicibus reliquentes.[k] [l] Anno

Domini millesimo ducentesimo quinquagesimo tertio, quatrogesimo kalendas Iullii, in sinodo ab eodem domini Hugone Nicosiensi archiepiscopo, in Nicosiense ecclesia, publicata fuit hec constitutio memorata."

Et quia nos, predictus archiepiscopus, facta collatione diligenti de originali ad hoc exemplatum seu transumptum, manu Nicolai infrascripti notarii de mandato et auctoritate nostra scriptum, invenimus utrumque[l)] de verbo ad verbum concordare, ad preces et instantiam reverendi patris domini Ranulphi, Dei gratia Nicosiensis archiepiscopi, seu magistri Fulconis, ipsius officialis ad nos specialiter destinati, presenti transcripto sigillum nostrum duximus apponendum. Actum et datum Nicosiensis,[m)] in domibus discreti viri domini Iacobi, presbiteri de Tripoli, Cesariensis archidiaconi, in quibus nos morabamur, anno Dominice Nativitatis millesimo ducentesimo octagesimo, die vicesima sexta mensis Octobris, indictione octava, presentibus testibus religioso iuro[n)] fratre Dionisio, preposito abbatie Episcopie, Nicosiensis diocesis, et Iohanino, clerico, nepote prefati domini archiepiscopi Nicosiensis, et quibusdam aliis ad[o)] hoc vocatis et rogatis, qui etiam interfuerunt de verbo ad verbum collationi predicte.[p)q)] Ego, Nicolaus de Monte Alano, sacrosancte matris Romane ecclesie publicus auctoritate notarius, hoc[r)] presens transcriptum de ipso originali sumptum auctoritate mandato prefacti domini archiepiscopi Cesariensis transcripsi, ac fideliter de verbo ad verbum[s)] exemplavi, nichil addito vel mutato quod immutet substantiam vel tenorem. Et in hanc publicam formam redegi, et signo meo signavi.

Suprascripte testificationi erat imposita quedam bulla viridis cere, pendens cum carta firma, in qua scriptum erat, "S[igillum] Mathei, Archiepiscopi Cesariensis."[t)]

[a)]ibidem M [b)]presentes M [c)]*s.l.* V [d)]cancellatam M [e)]ipsique S [f)]importarint S [g)]cuicumque S [h)]seu dicte] sive dioecesis S [i)]cum clamationibus] conclamationibus S [j)]seditionibus S [k)]S *cessat hic* [l)]utraque M [m)]Nicosie M [n)]viro M (*lege*) [o)-p)]ad... predicte *om* M [q)]*lac* V [r)-t)]hoc... Cesariensis] etc. M, *sed notat descriptionem* [s)]*corr ex* verboum V.

[1)]Mansi publishes the passage between the two appearances of this number in the above text. The remaining sections are omitted.

30

[Naples] [1255 April 5][1)]

Letter of Pope Alexander IV to all the clergy, stating that there were too many expectants seeking too few benefices. It was decreed that up to four expectants could be received in each church without the accompanying authority of papal letters, and no more. Those received as

canons in churches upon the presentation of papal letters, by legatine authority, or by other licit means, should remain as such, with an upper limit of four for each church. If more than four had been received on the authority of papal letters, then barring exceptional circumstances only the first four were to remain there as holders of benefices. Where fewer than four had been received on the presentation of papal letters, then others could be received by legatine authority, or in accordance with the will of the cathedral chapter, until the number of four was attained (L #88, pp. 473-474).

B: Bullarum diplomatorum... s R. Pontificum Taurinensis ed., III, 598-599 (from Reg. Vat.)

Reg: Potthast, Regesta, II, no. 15776

XXX: Cassatio expectantium in ecclesiis in quibus nondum sunt recepti[a)]

Alexander episcopus, servus servorum Dei, venerabilibus fratribus universis patriarchis, archiepiscopis, episcopis, et dilectis filiis abbatibus,[b)] prioribus, decanis, archidiaconis, et aliis prelatis ecclesiarum,[c)] necnon capitulis, conventibus, et collegiis earundem,[d)] salutem et apostolicam benedictionem. Execrabilis quorumdam ambicio,[e)] que semper plus ambiens, eo[f)] fit magis insaciabilis,[g)] quo sibi amplius indulgetur, et importuna improbitas causam dedisse noscuntur, quod in nonnullis ecclesiis decem, in aliquibus viginti, in aliis vero pauciores aut plures, sive sedis apostolice, vel legationum eius auctoritate, aut proprio motu capitulorum ipsarum, seu per alios ad quos eorumdem spectat receptio in canonicos, sunt recepti, qui nondum adepti sunt beneficia in eisdem, si que[h)] tales sub diutina, cum multi sint, expectatione manentes frustrari[i)] spe quam de sua provisione conceperant, vix possunt assequi, quod intendunt, et illis ad quos [22r] beneficiorum seu prebendarum in eisdem ecclesiis collatio spectare dignoscitur, facultas admittitur,[j)] eadem, cum vacaverint, personis ydoneis conferendi. Cum igitur apostolice sedis benignitas illo affectu dirigi debeat in provisionibus clericorum quod eis consolatio sic proveniat, ut ecclesiis turbatio vel dispendium non incumbat, nos, attendentes quod istorum numerositas, que propter importunitatem petentium in immensum excrevit, non nullus[k)] parit scandalum et horrorem, cum in plerisque ecclesiis tanta sit expectantium multitudo quod excedat numerum prebendarum, cogimur excogitare remedium, per quod ecclesiarum obruetur[l)] dispendiis et earum personis quies[m)] tranquillitas procuretur. Hac itaque consideratione inducti, de fratrum nostrorum consilio, sic duximus ordinandum ut in ecclesiis in quibus plures quam quatuor recepti fuerint sine[n)] litterarum dicte sedis, vel legatorum ipsius auctoritate, aut proprio motu capitulorum ipsarum,[o)] vel aliorum ad quos receptio pertinet eorundem,[d)] quatuor dumtaxat in ipsis ecclesiis iam admissi remaneant, et sint canonici in eisdem. Receptiones factas de reliquis in dictis ecclesiis, de fratrum nostrorum consilio, penitus irritantes, ac decernentes eos ad quos in ipsis ecclesiis prebendarum seu

beneficiorum spectat collatio, ad provisionem reliquorum aliquatenus non teneri. Declaramus quoque auctoritate presentium, ad omnem iurgiorum materiam amputandam, ut hii[p] qui per litteras[q] apostolicas in ipsis ecclesiis recepti fuerint, canonici remaneant in eisdem usque ad quaternarium numerum supradictum, etiam post receptos legatorum auctoritate, vel per alios quoscunque[r] in ipsis ecclesiis sunt recepti. Volumus autem ut si ultra quatuor auctoritate litterarum sedis apostolice in aliquibus ecclesiis recepti fuerint, ex ipsis tantum quatuor primo recepti remaneant, prebendas seu beneficia iuxta receptionis sue ordinem percepturi, nisi aliqui ex predictis quatuor eadem[s] auctoritate recepti fuerint iure aliquo potiores. Quod si pautiores[t] sint quatuor, quod[u] per litteras apostolicas sunt recepti, de aliis auctoritate legatorum dicte sedis, vel motu proprio capituli, seu quovis alio modo primo receptis in ipsis ecclesiis, tot dumtaxat remaneant in eisdem quod quaternarius numerus impleatur. In illis vero ecclesiis in quibus aliqui solummodo per litteras legatorum prefate sedis, vel capitula earundem,[v] seu alios ad quos canonicorum spectat receptio, recepti fuerint in canonicos et in fratres, quatuor tantum[w] in eisdem receptos volumus remanere, et eis de prebendis vel beneficiis sibi in eisdem ecclesiis, iuxta sue receptionis ordinem, debitis provideri. Cum autem prioritas vel posteritas receptionum huiusmodi in ecclesiis discerni non potest, puta quia recepti sunt aliqui a capitulis ipsarum, vel aliorum, ad quos canonicorum receptio pertinet, simul ita quod nescitur quis primo ibidem ius habeat canonice, et cui primo vacatura prebenda vel beneficium debeatur, vel forsitan ita cum dictum[x] est inter ipsos, ut in assecutione[y] prebendarum vel beneficiorum ibi[z] vacantium, nullus alteri preferantur. Illi tantum usque ad quaternarium numerum in singulis ecclesiis ubi talis receptio facta fuerit ius habeant canonice,[aa] [qui capitulis, vel maiori et saniori parti eorum, aut aliis ad quos spectat receptio magis idonei videbuntur; quos infra tres menses post publicationem praesentium eadem capitula, vel maior et sanior pars eorum, aut illi, ad quos canonicorum praedictorum receptio pertinet, approbent digniores. Aliquando ex tunc proximus eis superior hos approbandi liberam habeat facultatem, et provideatur eis iuxta ordinam, quem disponent capitula, vel maior et sanior pars ipsorum, vel illi, ad quos spectat provisio, aut proxime superior, si ipsi super hoc fuerint negligentes de praebendis, vel beneficiis primo in eisdem Ecclesiis vacaturis. Caveant autem taliter praelati, capitula, et caeterarum Ecclesiarum collegia, in quibus certus est praebendarum vel beneficiorum numerus institutus, ne aliquem nulla in eorum Ecclesia praebenda vacente, motu proprio recipiant in canonicum, et in fratrem, ut canonicam possint effugere ultionem, et nos super hoc providere aliter non cogamur. Si vero aliqua Ecclesia parvitatem praebendarum vel beneficiorum habuerit, quae in receptione quatuor canonicorum vel clericorum reputet se gravatam, puta, quia habet citra denarium praebendarum vel beneficiorum numerum institutum, si super hoc ad

Sedem Apostolicam voluerit habere recursum, nos prout expedire videbimus, curabimus providere. Datum Neapoli, nonis aprilis, pontificatus nostri anno primo.]

[a]*rubric om* B [b]*om* B [c]prelatis ecclesiarum *inv* B [d]eorumdem B [e]ambico L *dans incipit* [f]et B [g]insatiabilis B [h]si que] sicque B [i]frustrati B [j]adimitur B [k]non nullus] nonnullis B [l]obvietur B [m]et *add* B [n]sive B [o]ipsorum B [p]ii B [q]literas B *(s.a.)* [r]quoscumque B [s]*corr ex* eamdem V [t]pauciores B [u]qui B [v]earumdem B [w]quatuor tantum] tantum quatuor primo B [x]cum dictum] condictum B [y]assequtione B [z]de assecutione assisiarum *add i.m.* V [aa]V *cessat hic.*

[1]The document is undated here, and does not have the usual physical description attached to the end. Obviously material is missing, which we supply in square brackets on the basis of B.

31

Perugia 1252 April 13

Letter of Pope Innocent IV to Eudes of Châteauroux, bishop of Tusculum and papal legate, pointing out that the late Archbishop Eustorge had compelled the dean and chapter of Nicosia on oath to refuse obedience to any future archbishop who failed to maintain the tricenary assises created by him. The dean and chapter had asked to be either absolved from this oath, or for Eudes to compel Eustorge's successor to maintain the assises. Eudes was instructed to act in the best interests of the church and of their souls (L #77, p. 471).

M: Mas Latrie, "Docs. Nouveaux," V, 347-348

XXXI: De observatione assiziarum[a] [22v]

Innocentius episcopus, servus servorum Dei, venerabili fratri episcopo Tusculanensi, apostolice sedis legato, salutem et apostolicam benedictionem. Ex parte dilectorum filiorum decani et capituli ecclesie Nicosiensis fuit propositum coram nobis quod bone memorie Exstorgius,[b] archiepiscopus Nicosiensis, pro augmentando cultu divini nominis, tricenarium assisiorum numerum de novo in ecclesia ipsa creavit, volens ut idem numerus ibidem perpetuis temporibus haberetur, ac iurare faciens dictos decanum et capitulum ut nisi futurus archiepiscopus, successor ipsius, prestito iuramento, promitteret se huiusmodi numerum servaturum, iidem decanus et capitulum ei nullatenus obedirent. Unde cum venerabilis frater noster archiepiscopus Nicosiensis ipsos ad obediendum sibi pro sua voluntate compellat, quanquam prestare iuramentum de servandis eisdem assisus[c] aspernetur, predicti decanus et capitulum nobis humiliter supplicarunt ut vel nominatum archiepiscopum

mandaremus compelli ad exhibitionem huiusmodi iuramenti, vel ipsos absolvere ab observatione iuramenti super hoc ab eis prestiti misericorditer curaremus. Quocirca, fraternitati tue per apostolica scripta mandamus quatinus super premissis agas auctoritate nostra cum ipsis, prout animarum suarum saluti et decori eiusdem ecclesie secundum Deum videris expedire. Datum Perusii, idus[d] Aprilis, pontificatus nostri anno IX.[e]

Cui[f] privilegio erat vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[g]

[a]assiziarum M [b]*corr ad* Eustorgius M (*lege*) [c]assisiis M [d]idibus M [e]nono M [f-g]Cui... Petrus *om* M

32

Perugia 1252 April 5

Letter of Pope Innocent IV to the bishops of Paphos and Limassol, informing them that the dean and chapter of Nicosia had complained to him over the attitude of the archbishop of Nicosia towards ecclesiastical assises established on Cyprus and in Outremer. Although they were known to be (permanent) benefices, the archbishop was maintaining that they were temporary, and that he could award or withhold them at will, to their own detriment. The two bishops were instructed to look into the matter, and to declare their judgement as binding by papal authority, notwithstanding any immunities from ecclesiastical penalties granted to the archbishop or to others (L #75, p. 470).

Previously unedited.

XXXII: Super observatione assiziarum

Innocentius episcopus, servus servorum Dei, venerabilibus fratribus Paphensi et Nimociensi episcopis, salutem et apostolicam benedictionem. Dilectorum filiorum decani et capituli Nicosiensis recepimus questionem quod, licet assisie in ecclesiis ultramarinis et regno Cipri beneficia perpetua esse noscantur, nichilominus tamen venerabilis frater noster archiepiscopus Nicosiensis, illas beneficia temporanea fore asserens, et per hoc se posse ab eis pro sua voluntate assisios amovere ipsos, irrequisito[a] dictorum decani et capituli assensu, qui potest commode ac de iure debet requiri, pro suo libito instituit et destituit in eorum preiudicium et gravamem. Quocirca, fraternitati vestre per apostolica scripta mandamus quatinus vocatis qui fuerint evocandi et auditis hinc inde propositis quod iustum fuerit, apellatione postposita, statuatis,

facientes quod decreveritis auctoritate nostra firmiter observari. Non obstante si eidem archiepiscopo vel aliquibus aliis a sede apostolica est indultum quod interdici vel suspendi non possint, neque ipsi archiepiscopo ingressus ecclesie interdici valeat per litteras apostolicas non facientes plenam de indulto huiusmodi mentionem. Testes autem que fuerint nominati, si se gratia odio vel timore subtraxerint, per censuram ecclesiasticam, appelatione cessante, cogatis veritati testimonium perhibere [23r]. Datum Perusii, nonas Aprilis, pontificatus nostri anno nono.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a] *corr ex* irrequisitos V

33

Perugia | 1252 April 11

Letter of Pope Innocent IV to the bishops of Limassol and Paphos. The subject matter is the same as in the preceding letter, but here it is explicitly stated that the assises in question had been established under Archbishop Eustorge, and consisted of five deaconal and five subdeaconal orders, in addition to the preceding thirty. Death had prevented Eustorge from implementing his wishes fully, and so the said dean and chapter has asked the pope to resolve the issue. The pope in turn instructed the bishops to implement Eustorge's wishes, if this was indeed the case, and he authorised them to compel the present archbishop to do so, regardless of any immunity from ecclesiastical penalties previously conferred upon him (L #76, p. 470).

Previously unedited.

XXXIII: De eodem

Innocentius episcopus, servus servorum Dei, venerabilibus fratribus Paphensi et Nimociensi episcopis, salutem et apostolicam benedictionem. Dilecti filii decanus et capitulum Nicosiensis ecclesie sua nobis petitione monstrarunt quod bone memorie Eustorgius, archiepiscopus Nicosiensis, ut cultus divini nominis augeretur in ea, pro instituendis ibidem decem assisiis, quorum quinque subdiaconatus, reliqui vero diaconatus ordinibus fungerentur, preter alios tringita,[a] qui prius erant in ipsa ecclesia sufficientes redditus acquisitos, iusto emptionis titulo deputavit, sed morte proventus id perducere

non potuit ad effectum. Unde cum ad magnus venerabilis fratris nostri archiepiscopi Nicosiensis redditus pervenerint, memorati dicti decanus et capitulum nobis humiliter supplicarunt ut super hoc eis, et utilitati eiusdem ecclesie, paterna providere solicitudine curaremus. Quocirca, fraternitati vestre pe[b] apostolica scripta mandamus quatinus, si est ita, dictum archiepiscopum, ut iuxta ipsius predecessoris sui dispositionem instituat, inibi prefactos decem assisios de redditibus supradictis monitione premissa, auctoritate nostra sublato appellationis impedimento, previa ratione cogatis. Non obstante si eidem archiepiscopo a sede apostolica est indultum quod interdici vel suspendi non possit per litteras apostolicas non facientes de indulto huiusmodi mentionem. Datum Perusii, III idus Aprilis, pontificatus nostri anno nono.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a] *lege* triginta [b] *lege* per

34

Rome, the Lateran 1240 March 25

Letter of Pope Gregory IX to Archbishop Eustorge of Nicosia, acceding to his request for the creation of ten priests, five deacons, five subdeacons and ten acolytes, with fixed revenues assigned to them (L #47, p. 463).

M: Mas Latrie, "Docs. Nouveaux," II, 345

XXXIIII:[a] Confirmatio assiziarum

Gregorius episcopus, servus servorum Dei, venerabili fratri Eustorgio, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Cum a nobis petitur quod iustum et honestum tam vigor equitatis quam ordo exigit rationis, ut id per solicitudinem officii nostri ad debitum perducatur effectum. Exhibita siquidem nobis, ex parte tua petitio continebat quod tu olim, provida deliberatione considerans esse pium in Nicosiensi ecclesia cultum divini nominis ampliare, decem presbiteros, quinque diaconos, totidem subdiaconos, et decem acolitos, certis eis redditibus assignatis, ut in ea continue serviant, de assensu capituli tui perpetuo deputasti, personis idoneis predictorum ordinum inibi canonice institutis. Nos igitur, tuis iustis postulationibus grato concurrentes

assensu, quod a te pie ac provide ad utilitatem eiusdem ecclesie factum est in hac parte, auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostre confirmationis infringere, vel ei [23v] ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Data Laterani, VIII kalendas Aprilis, pontificatus nostri anno quartodecimo.

Cui[b] privilegio erat vera imposita bulla plumbea, pendens cum filo serico, videlicet glanco[c] et rubeo, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[d]

[a]XXXIV L [b)-d]Cui... Petrus *om* M [c]*lege* glauco

35

Rome, the Lateran 1222 January 20

Letter of Pope Honorius III to the archbishop of Caesarea, the bishop of Acre and to P. the treasurer of Caesarea, stating that the archbishop of Nicosia, on his own account and that of his suffragan bishops, had complained of the insubordination exhibited by the Syrians, Jacobites, and Nestorians resident in their dioceses towards the Roman church. The above prelates were instructed to compel them to show due obedience through the imposition of ecclesiastical penalties, even if this meant overriding the ruling of the General Council (Lateran IV) which stipulated that persons who happened to be more than two days' distance from their dioceses could not be summoned there to justice (L #19, p. 452).

M: Mas Latrie, Histoire, III, 618-619

(T: Acta Honorii III, 117-118, is same to Patriarch of Jerusalem, the archbishop of Caesarea, the Bishop of Bethlehem, from Reg. Vat. 11 fol. 191v ep. 199. We give only significant variants)

Reg: Potthast, Regesta, I, no. 6773

XXXV: Quod Suriani, Iacobite, et Nestorini et Maronite subsint Latinis[a]

Honorius episcopus, servus servorum Dei, veneralibus[a] fratribus archiepiscopo Cesariensi et episcopo Acconensi et dilecto filio P., thesaurario Cesariensi, salutem et apostolicam benedictionem. Venerabilis frater noster archiepiscopus Nicosiensis, pro se ac venerabilibus fratribus nostris suffraganeis suis, regni Cipri prelatis, in nostra fecit presentia recitari quod in diocesibus

eorundem[b)] Suriani, Iacobini, Nestorini, et quidam alii commorantur, qui nec ecclesie Romane, nec predictis archiepiscopo,[c)] prelatis, nec ecclesiis obediunt Latinorum, sed tamquam[d)] acephali evagantes, suis sectis antiquis et erroribus inutuntur.[e)] Unde prefatus archiepiscopus, pre[f)] se ac prelatis eisdem, humiliter postulavit a nobis ut aperire super hoc apostolice circunspectionis intuitum et providere salubriter dignaremur. Quocirca, fraternitati vestre per apostolica scripta mandamus, quatinus Surianos, Iacobinos, et Nestorinos, et alios supradictos, ad obedientiam et reverentiam archiepiscopo ipsi, et suffraganeis eius, prout sunt et fuerint[g)] in eorum diocesibus, impendendam, monitione premissa, per censuram ecclesiasticam, appellatione remota, cogatis. Contradictores per censuram eamdem, appellatione postposita, compescendo. Quod[h)] si non omnes hiis exsequendis potueritis interesse, duo vestrum ea[i)] nichilominus exequantur, non obstante constitutione consilii generalis, qua cavetur ne quis ultra duas dietas extra suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Laterani, XIII kalendas Februarii, pontificatus nostri anno sexto.

Cui[j)] privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Honorius Papa III"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Petrus, Sanctus Paulus."[k)]

[a)]*om rubric* MT [b)]eorumdem M [c)]et *add* T [d)]tanquam M [e)]*corr ad* innituntur M [f)]pro MT (*lege*) [g)]fuerunt MT [h)]*hic diverit* T *a* V [i)]ex M [j)-k)]Cui... Paulus *om* M

36

Reati 232 April 9

Letter of Pope Gregory IX to the abbot and convent of Bellapaïs, alluding to its foundation under Guy, king of Jerusalem and lord of Cyprus, in accordance with the rule of St Augustine, and its transfer to the Praemonstratensian Order under Archbishop Thierry. As a Praemonstratensian house it had observed the rules of this order in all respects, except those of accepting visitations and of taking an oath of obedience to the diocesan bishop. In response to a written request to this effect sent to the pope by Archbishop Eustorge, Gregory instructed the abbot and convent to accept visitations and pledge obedience to the archbishop of Nicosia from now on. The patriarch of Antioch, in his capacity as legate of the Apostolic See, the archbishop of Apamea and P. the canon of Antioch were instructed to ensure that the papal mandate was followed (L #35, p. 457).

M: Mas Latrie, Histoire, III, 632

Reg: Potthast, Regesta, I, no. 8917; Röhricht, Regesta, no. 1035

XXXVI: Quod abbas Episcopie et monasterium subsit archiepiscopo Nicosiensi[a)]

Gregorius episcopus, servus servorum Dei, dilectis filiis abbati et conventui monasterie Episcopie, Nicosiensis diocesis, salutem et apostolicam benedictionem. Ex parte venerabilis fratris nostri Nicosiensis archiepiscopi nobis extitit[b)] intimatum quod olim, sub nomine tuo, fili abbas, nobis suggesto[c)] quod monasterium ipsum quibusdam fratribus ibidem sub regula beati Augustini degentibus ab inclite recordationis rege Ierlimitano[d)] pia fuerat liberalitate concessum, ac postmodum fratres eiusdem loci, de assensu bone memorie T [errici],[1)] archiepiscopi Nicosiensis, loci diocesani, Premonstracensem susceperat[e)] ordinem et actenus in omnibus observarant, eo dumtaxat excepto quod nondum incorporati fuerant ordini memorato in visitationibus, correctionibus, et aliis que idem ordo tanquam caput membris suis impendere consuevit, nos dilectis filiis, abbati et conventui Premonstracensi,[f)] nostris dedimus litteris in mandatis, ut dictum monasterium unitati prefati ordinis ascri [ben][g)][24r]tes, eisdem visitationis et reformationis officium et alia impendi facerent que consuerunt[h)] impendere membris suis, ut, sicut professione et habitu subiectum ordini erat antedicto, sic in ceteris esset ei connexum que ad ordinem ipsum spectant, diocesani archiepiscopi salvo iure de obedientia et iuramento a te, fili abbas, eidem archiepiscopo prestitis, nulla facta penitus mentione. Quare fuit ex parte ipsius archiepiscopi nobis humiliter supplicatum ut, cum premisse littere preter voluntatem tuam fuerint impetrate, prout in litteris tuis patentibus plenius dicitur contineri, providere sibi super hoc sibi et ecclesie sue misericorditer dignaremur. Unde nos venerabilibus fratribus nostris, patriarche Anthiocensi, apostolice sedis legato, et archiepiscopo Appamiensi, ac dilecto filio P., canonico Antiochensi, per scripta nostra mandamus ut, si premissis veritas suffragatur, denunciantes predictas litteras non valere, vobis ex parte nostra expresse inhibeant, ne utamini litteris memoratis. Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo, non obstante constitutione de duabus dietis edita in consilio generali. Ideoque universitati vestre per apostolica scripta mandamus quatinus eidem archiepiscopo debitam obedientiam et reverentiam exhibentes,[i)] ac curetis integre de suis iuribus, ut tenemini, respondere. Alioquin sententiam quam idem archiepiscopus in vos propter hoc rite duxerit promulgandam, ratam habebimus et faciemus, auctore Domino, usque ad satisfactionem condignam, appellatione remota, inviolabiliter observari. Datum Reate, V idus Aprilis, pontificatus nostri anno sexto.

Cui[j)] privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero

parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[k]

[a]*rubric om* M [b]exstitit M [c]*corr ad* suggestum [fuit] M [d]Jerosolimytano M [e]susceperant M [f]Premonstratensis M [g]*bis* [h]consueverunt M [i]exhibeatis M (*lege*) [j]-[k]Cui... Petrus *om* M

[1]Thierry, the second archbishop of Nicosia, who probably succeeded Alan in 1206

37

Nicosia, archbishop's palace 1246 February 8

Abbot George of the Praemonstratensian abbey of Bellapaïs made known the will of the knight Roger the Norman, who had bequeathed a gold cross and 600 Saracen bezants to the abbey, on condition that the monks provided for the ordination and upkeep of a priest of the order and of other seculars at the order's house in Paphos, or elsewhere in accordance with the wishes of the archbishop of Nicosia. The archbishop would celebrate an annual mass for the souls of the testator and his wife Haelis (Alice), unless some other member of the clergy was to stand in for him for some reason. The abbot and monks confirmed their receipt of the departed knight's bequest and undertook to fulfil the obligations attendant to it (L #59, p. 466).

M: Mas Latrie, Histoire, III, 646-647

XXXVII: De eodem[1][a]

In nomine Domini, amen. Anno ab Incarnatione Domini MoCCoXLoVIo, octava die mensis Februarii, in presentia testum[b] subscriptorum. Nos, frater Georgius, abbas, et conventus Episcopie, Nicosiensis diocesis, notum facimus omnibus presens instrumentum inspecturis quod, cum Rogerius Normandus, miles, inter alia legata et fidei commissa que in suo ultimo[c] eulogio reliquit, reliquerit etiam prefacte domui[d] nostre Episcopie sexcentos bisancios saracenatos iusti ponderis et unam crucem de ligno Dominico, insertam auro, hac condictione adiecta legato, ut nos et domus nostra debeamus perpetuo ordinare et constituere quendam sacerdotem de nostris fratribus vel de aliis secularibus in domo nostra quam habemus in civitate Paphensi, vel alibi, secundum ordinationem et arbitrium venerabilis patris nostri Nicosiensis archiepiscopi,[2] diocesani et ordinarii nostri, qui ibidem perpetuo celebret missam de defunctis pro anima ipsius testatoris et domine Haelis, quondam uxoris sue, excepto alio sacerdote pro causa alia ibidem instituto. Confitemur nos recepisse per manus venerabilis patris E[ustorgii] domini

archiepiscopi Nicosiensis, prefatum legatum, scilicet predictos sexcentum[e)] sarracenatos et crucem [24v], de voluntate et consensu et auctoritate executorum testamenti predicti defuncti, renunciantes exceptioni non numerate pecunie, et auri non ponderati, et omnium legum auxilio nobis in hac parte competenti et competituro. Promittimus etiam per[f)] stipulationem prefacto domino archiepiscopo nos, abbas, et conventus noster predicti,[g)] complere et attendere et perficere[h)] predictam conditionem insertam[i)] prefato legato, ab hodie in antea, bona fide et sine aliquo fraudis commento. Cum pie defunctorum voluntates debeant a posteris fideliter per omnia adimpleri, obligamus insuper omnia bona nostra, stabilia et instabilia, habita et habenda, pro predicta pia conditione implenda prefato domino E[ustorgio], venerabili archiepiscopo Nicosiensi, et eius successoribus, ut si aliquo tempore nos, prefatus abbas, et conventus, vel nostri successores, cessaremus vel deficeremus modo debito et predicto ab executione pii propositi defuncti, sine aliqua contraditione possit nos compellere prefatus dominus archiepiscopus, vel eius successores, eo modo vel ea forma quo vel qua voluerint, scilicet vel per censuram ecclesiasticam vel alio modo canonice debito et concesso. Renunciamus insuper nos, prefatus abbas Georgius, et conventus, et nostri successores, omni indulgentie a sede apostolica vel ab eiusdem apostolice sedis legato, vel ab archiepiscopo Nicosiensi nostro ordinario, obtente vel obtinende aliquo tempore per quam forte possemus eximi a predictis, scilicet obligatione et conditione memorato legato inserte et a predicta compulsione tueri, ut pium defuncti propositum executioni perpetue, sine fraude vel machinatione aliqua, demandetur.[j)] Ad cuius rei evidentiam, et nostri sigilli munimune, et venerabilis patris domini Stephani, Famagustani episcopi, et domini B., archidiaconi Nicosiensis, fecimus roborari. Actum Nicosie, in palatio predicti domini E[ustorgii], venerabilis archiepiscopi Nicosiensis, anno, mense et[k)] pretitulatis.

+Ego, Robertus, cantor Nicosiensis, predictis interfui.
+Ego, Robertus, canonicus ecclesie Nicosiensis, testis sum.
+Ego, magister Guillelmus, canonicus Nicosiensis, interfui.
+Ego, Poncardus, miles executor predicti testamenti, interfui.
+Ego, frater Brianus, interfui.

[a)]*rubric om* M [b)]testium M [c)]*om* M [d)]vestre *exp* V [e)]sexcentos M [f)-g)]*om* (*per homeo?*) M [h)]et perficere *om per homeo* M [i-j)]insertam... demandatur] etc. M [k)]anno mense et] mense et anno M

[1)]The heading is wrong, for the document concerns the bequest of the Norman knight Roger. [2)]Eustorge, the archbishop of Nicosia from 1217 to 1250, who originated from the Auvergne.

38

Assisi 1254 May 10

Letter of Pope Innocent IV to the Patriarch of Jerusalem, reporting the complaints forwarded to him by the archbishop of Nicosia. According to the archbishop, the parishioners of his diocese had taken to receiving confession from members of the regular clergy who had no authorisation to hear confessions or to absolve sins. The regulars were also holding divine services in churches, where they attracted an eager audience, and through their persuasiveness had encouraged parishioners who were ill to bequeath their possessions to the regular clergy, and even to opt for burial in monastic cemeteries. The secular clergy of the archbishop were being defrauded in consequence of the various dues and offerings normally received from their congregations, as well as of burial rights and bequests. The patriarch was instructed to stamp out the above practices so that the archbishop and his secular clergy could regain their rights regarding the administration of various sacraments and the performance of the divine offices for their parishioners (L #80, p. 472).

Previously unedited.

XXXVIII: Privilegium contra religiosos, tam de predicationibus quam de confessionibus et sepulturis, et melius in sequenti

Innocentius episcopus, servus servorum Dei, venerabili fratri patriarche Ierlimitano, salutem et apostolicam benedictionem. Lecta[a] coram nobis gravis venerabilis fratris nostri archiepiscopi Nicosiensis querimonia continebat quod, licet in ecclesiis ad mensam suam immediate spectantibus ad audiendas parrochianorum ipsarum confessiones deputaverit sacerdotes, qui egras mortalium mentes pia moderatione pro etate, sexu, et viribus ad salutem producere divina curatione noverunt, nichilominus nostri ipsi parrochiani, in requisitis eisdem sacerdotibus [25r], ymo potius dannabiliter vilipensis ad quosdam religiosos velut apud ipsos resinam dumtaxat salutis inveniant se temere, transferentes opertos eis peccatorum nudant, morbos iniquitatis revelant, secretum et viciorum iuriis in confessione depromunt. Et quamquam iidem religiosi, cum non sint sui iudices, ipsos non possint solvere vel ligare, imaginaria tamen quadam absolutione ipsis illudere, ac nostre peregrinationis postmodum conferre viaticum in suarum non verentur dispendium animarum. Ex quo illud inconveniens evenit quod celerem sibi parrochianus talis dampnationem inducit qui, non dividicans corpus Domini ipsum a labe, sic suscipit criminum non mundatus, et sacerdos illi, apud quem pro tali parrochiano egroto animam suam defixit, non potest vultum ipsius ignorans de illo dignam reddere rationem, nec ei sue cure commissio salubria remedia parare, cum egritudinem suam eiusque circunstantias aliquatenus non agnoscat. Porro tanquam parum sit[b] proprios taliter sacerdotes despicere, nisi eorum ecclesie pariter contennantur, iidem parrochiani, sicut predicti archiepiscopi habebat assertio, cum in prefatis

ecclesiis, tam in officiis divinis quam sacre predicationis eloquiis, aure devotionis vocem sui deberent suscipere sacerdotes, ipsis ecclesiis contra sacrorum canonum statuta contentis adeo tandem religiosorum divertunt ecclesias, predicta officia inibi pro sue voluntatis arbitrio audituri. Propter quod ipsis nichilominus religiosis,[c] qui tales deberent presumptores abiicere, eos cum gravi aliorum iactura allicientibus, et, ut fertur, inducentibus ad premissa, contingit prefatum archiepiscopum ac rectores ecclesiarum ipsarum solitis parrochianorum suorum[d] oblationibus aliisque obventibus multipliciter defraudari. Ceterum adiecit idem archiepiscopus quod, si parrochianorum ecclesiarum earundem contingat in egritudinis lectum quemquam decidere, statim confluunt religiosi predicti, et plerumque infirmum, invitatione preventa sub pietatis specie visitantes, ipsius testamentum componunt et ordinant, magno tandem ascribentes innueri, si executores mereantur ipsius fieri testamenti. Quid plura blandis ipsorum infirmus illectus sermonibus, omissis avitis et paternis sepulchris apud eos eligens sepeliri, ampla ipsis predictis vero ecclesiis nulla vel modica legata largitur, et ut ex huiusmodi legatis prefatus archiepiscopus ac rectores predicti non possint ab eis canonicam exigere portionem. Interdum ipsa, ut creditur, non sine fraudis comento ad fabricam et perpetuum divinum cultum ecclesiarum suarum relinqui procurant. Verum cum per hec[e] et alias ab ipsis religiosis memoratis archiepiscopo et rectoribus multiplices irrogatas iniurias ipsi mutilationem in suis beneficiis non modicam patiantur, fuit nobis ex parte eorum humiliter supplicatum ut molestiis et iniuriis terminum dignaremur imponere supradictis. Nos itaque, qui cunctos Christi fideles, et presertim regularis ordinis professores eo providentie studio gubernari cupimus, ut in eis curriosus etiam scrutator nichil inveniat nota[f] dignum, ipsorum religiosorum fame, parrochianorum saluti, et [25v] predicti archiepiscopi ac rectorum ecclesiarum ipsarum profectibus, salubriter providere volentes, fraternitati[g] tue per apostolica scripta mandamus, quatinus prefatos parrochianos ne, contemptis predictis ecclesiis, pro divinis audiendis officiis et recipiendis temporibus congruis ecclesiasticis sacramentis ad alienas accedant ecclesias, necnon et ipsos religiosos, cuiuscunque sint ordinis, ne in aliorum parrochianos predictos preiudicium ad huiusmodi officia seu sacramenta recipiant, nec confessiones audiant eorundem, nisi petita prius et obtenta licentia a proprio sacerdote iuxta statuta consilii generalis, nec etiam, nisi apud eos ex devotione animi elegerint tumulati, ipsos ad sepulturam admittant, ita tamen quod tunc eedem ecclesie[h] portione canonica non fraudentur, auctoritate nostra per te vel per alium attentius moneas et inducas ipsos ad id. Et ut de cetero ab huiusmodi predicti archiepiscopi et ecclesiarum earum rectorum molestiis et iniuriis omnino abstineant, per censuram ecclesiasticam, appellatione remota, previa ratione compelletis, non obstante aliqua indulgentia religiosis ipsis vel aliis sub quacumque forma verborum ab apostolica sede concessa, per quam non

expressam presentibus de verbo ad verbum premissa impediti valeat[h] vel differti. Datum Assisii, VI idus Maii, pontificatus nostri anno undecimo.

Cui privilegio erat imposita vera bulla plubea,[i] pendens cum filo canapis, in qua scriptum erat ab una parte, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."

[a]lectum L *dans incipit* [b]*iter* V [c]*corr ex* religioses V [d]obliga *exp* V [e]*corr s.l. ex* hoc V [f]*lege* note [g]*corr ex* fraternitate V [h]*s.l.* V [i]*lege* plumbea

39

Naples 1254 November 21

Letter of Pope Innocent IV addressed to all the religious, and pointing out that they had ventured to perform the divine offices for parishioners in violation of canon law, to grant them absolution and to celebrate mass in parish churches on holy days, preaching to the people who were accustomed to gather in church en masse on such days, and all this at the expense of the secular clergy. Others preached before the people without having obtained prior permission from the diocesan, and through their blandishments persuaded lay persons to grant bequests and opt for burial in monastic churches. The pope ordered then not to receive in future parishioners into their oratories on holy days, or to hear confessions without the licence of their parish priests. Nor were they to preach sermons in their own churches during the hours of regular mass, on account of which the parishioners had been inclined to flock to hear them, leaving their parish churches empty. Nor were they to visit other parish churches to preach there, except with the permission of the incumbent parish priest. Nor were they to hold sermons at the same times and in the same cities as when a diocesan bishop or someone in his place was doing so, lest it should detract from his preaching. Regarding those parishioners who chose to be buried in monastic churches, a portion of the burial dues, in accordance with local custom, was to be forwarded to the parish priests or the diocesan bishop within eight days of receipt, as stated in the ruling of the late Pope Clement II. They should also observe the rulings of Pope Innocent III and Pope Gregory IX on not deducting a portion of the horses and weapons bequeathed for the defence of the Holy Land, or of things bequeathed for the promotion of the divine worship. Those not observing the pope's command, in addition to facing excommunication, would be compelled through the imposition of ecclesiastical censure by the local diocesan to observe the above rulings, with no right of appeal and regardless of any papal privileges or indulgences formerly conferred upon them (L #81, p. 472).

C: Chartularium Universitatis Parisiensis I, #240, pp. 267-270 (from four manuscripts, whose variants we transmit)

Reg: Potthast, Regesta, II, no. 15562

XXXVIIII:[a] De eodem[b]

Innocentius episcopus, servus servorum Dei, dilectis filiis universis religiosis cuiuscumque[c] professionis vel ordinis presentes litteras inspecturis, salutem et apostolicam benedictionem. Et si animarum affectantes[d] salutem universos et singulos qui Christiana professione censentur, ut suas Deo lucrifaciant animas, cupiamus caritate et pietate magistra[e] preduce[f] sub moderamine iuris ad iusticie regulam, et lineam equitatis, norma servata modestie dirigere actus suos, potiora[g] tamen desiderio exoptamus, qui ut nos[h] mundo et pompis eius contemptis, per gradus altiores[i] ducatu spiritus[j] procedentes, religionis apicem conscendistis, omnem in vobis iusticiam impleatis,[k] indicte vobis modestie servando tenorem, et ab omnibus per que[l] a religionis videatur rectitudine deviari, vel nobis[m] racionabiliter[n] detrahi valeat abstinendo, ita quod recti qui vos diligunt vestre perfectionis[o] pulchritudinem delectabiliter intuentes glorificent Patrem vestrum, et iniquis os maliloquum obstruatur. Cum enim mundo, angelis, et hominibus facti sitis spectaculum, vix in vobis esse[p] posset ruga tam tenuis vel macula ita latens, quin latius[q] et conspectius[r] quam in aliis appareret. Unde si qua de vestris actibus nostro[s] appellatui[t] referuntur que sanctitatis nostre obnubilent claritatem, et[u] nimirum graviori dolore confodimur, quo nos vestram[v] gloriam et totius ecclesie generalis iubar precipuum reputantes ipsius splendorem vestri obnubilatione nitoris non ambigimus notabiliter immorari.[w] Sane[x] gravis et clamosa querela nostris assidue auribus incultatur, quod nonnulli vestrum, suis iuribus et finibus non contenti, parrochianos alienos presumant temere ad divi[26r]na recipere contra canonicas sanctiones. Et[y] licet dictorum parrochianorum iudices non existant, nec ligandi aut solvendi eos acceperint potestatem, se tamen ipsorum iudices facientes[z] ipsos in foro penitentiali periculose[aa] iudicant,[bb] absolvunt, et ligant pro sue libito voluntatis, sicque ipsis qui proprios spernunt presbiteros[cc] minime absolutis illud salutiferum nostre peregrinationis viaticum, quod non proficit nisi ad[dd] criminum labe mundis,[ee] in animarum suarum et eorum qui[ff] illud non diiudicantes indiscrete recipiunt, conferre periculum non verentur, fitque quod etiam dicti eorum sacerdotes, qui curam suscipiendo ipsorum suam pro eis animam obligarunt, dum sibi taliter subtrahuntur, statum ignorantes eorum, non possunt quod in eis est egrotum sanare, nec consolidare infirmum, nec alligare confractum, et sic dum curationis necessarie[gg] non adhibentur remedia invalescentibus morbis usque ad internitionem[hh] lesio debacatur,[ii] iidemque sacerdotes nullam possunt de sic pereuntibus animabus supremo iudici reddere rationem. Alii quoque vestrum diebus dominicis et festivis, dum in parrochialibus ecclesiis missarum solemnia[jj] celebrantur, solemniter[kk] verbum predicationis proponunt populo, qui ad audienda[ll] divina in ecclesiis ipsis diebus predictis

convenire consueverat, ut tenetur, ad predicationem huiusmodi convocato, et ab ipsis sub specie sanctioris actionis[mm] abstracto; et sic ab eisdem parrochianis divina omittuntur[nn] officia, et sacerdos, in domo Domini quasi passer unicus in edificio remanens[oo] derelictus, suorum parrochianorum solatio[pp] et consuetis oblationibus[qq] defraudatur. Alii vero, diocesano episcopo[rr] minime deferentes, eadem die ac[ss] frequenter etiam hora ipsa, qua idem[tt] commisso sibi populo solemniter[kk] predicat, suas predicationes inculcant et faciunt ut verbum Dei, quod desideranter et avide suscipi consuevit, ex predicationum[uu] concursu contemptibile reddatur in auribus auditorum. Illud etiam satis notabile videtur et indecens, quod nonnulli vestrum mox ut aliquos egritudinis languore detemptos[vv] intelligunt, ad ipsos[ww] festim[xx] concurrunt, et eos inlectivis[yy] verborum blandiciis demulcentes precipuum ipsis salutis remedium pollicentur, si apud eorum ecclesias degerint[zz] sepulturam; ac tandem eos ad suum propositum talibus persuasionibus[aaa] pertrahentes ad testamenta eorum ordinanda se ingerunt et letantur, cum canonica iusticia defraudant ecclesias,[bbb] de quarum[ccc] parrochiis assumuntur, populo[ddd] corpora defunctorum. Et nonnulli qui ut nudi nudum Christum libere sequi possent, religionis se vinculo astringendo preciosa et magna contempsisse noscuntur, se in alienis minimis[eee] contra Deum et iusticiam[fff] usurpandis exhibent pertinaces. Multa quidem et alia gravamina tam prelatis quam clericis[ggg] frequenter a nobis[m] illata et inferri cotidie[hhh] proponuntur, que pro religionis honore honestius reputamus sub silentio preteriti, ex[iii] quibus profecto proximorum[jjj] ius leditur, ecclesiarum iusticie derogatur, blasphematur religio, Deus ipse offenditur, quodque periculosius est, fidelium anime in laqueum mortis et[kkk] puteum interitus pertrahuntur. Nos igitur, qui ex suscepti apostolatus officio sumus omnibus in iustitia debitores, ut condecet,[lll] attendentes quod ex usurpatione[mmm] huiusmodi non tantum indevotio[nnn] et contemptus in populo prodeunt contra[ooo] proprios sacerdotes, verum etiam erubescentia,[ppp] que est magna pars penitentie, tollitur, dum quis non proprio sacerdoti, quem habet continuum [26v] et presentem, sed alieno et aliquando transeunti, ad quem difficilis et quandoque[qqq] impossibilis est recursus, sua crimina confitetur, ne tam abusivos excessus videamur per tollerantiam comprobare, volentes in posterum freno iuris predictarum transgressionum[rrr] iniurias cohibere, ac singulis ecclesiis et eorum[sss] ministris sua iura illesa omnimode conservari,[ttt] necnon parrochianorum saluti et fame vestre consulere, in hac parte circa premissa, nichil novum in vestrum inducendo gravamen, sed antiqua et moderna iura in medium inducendo,[uuu] universitati vestre[vvv] per apostolica scripta in virtute obedientie districte precipiendo mandamus, quatinus parrochianos alienos diebus dominicis et festivis non recipiatis de cetero in vestris ecclesiis seu oratoriis temere ad divina, nec ipsos sine sui sacerdotis licentia ad penitentiam ullatenus admittatis, cum si quis alieno sacerdoti iusta de

causa sua voluerit confiteri peccata, secundum statuta consilii generalis[www)] licentiam prius postulare ac obtinere debeat a proprio sacerdote, vel saltem primo[xxx)] sibi confiteri et accipere[yyy)] absolutionis beneficium ab eodem; aliter namque[zzz)] ab ipso nec solvi poterit nec ligari, cum duplex in iudicando funiculus potestatis scilicet et scientie requiratur, quorum alterum saltem[aaaa)] in alieno constat[bbbb)] deficere sacerdote. Et ne parrochialibus ecclesiis devotio[cccc)] debita[dddd)] subtrahant,[eeee)] ante missarum solemnia[jj)] ad que audienda parrochiani prima dieti parte in suis consueverunt, et debent ecclesiis convenire, parrochianis alienis nequaquam in vestris ecclesiis predicte[ffff)] nec hora ipsa solemnes[gggg)] in eis faciatis sermones, ne propter hos audiendos ad nos[hhhh)] populus fluens[iiii)] parrochiales ecclesias derelinquant.[jjjj)] Sed nec ad predicandum solemniter[kk)] ad alienas parrochias acceda,[kkkk)] nisi a sacerdote parrochianum[llll)] ipsarum fueritis invitati, vel saltem nisi ad id[mmmm)] humiliter petieritis et obtinueritis vos admitti. Et ut debitus honor episcopis deferatur, ea[nnnn)] die qua diocesanus[oooo)] episcopus, vel alius loco eius, solenniter[kk)] predicat, maxime in ecclesia cathedrali, nullus vestrum in eadem civitate vel loco predicare presumat, ne a[ddd)] salubris predicationis doctrina, et[pppp)] frequentia, et inculcatione[qqqq)] huiusmodi quasi tedium generans contennatur.[rrrr)] Si vero in casu licito parrochianum alterius ad sepulturam quam nemo sine iusta et racionabili[ssss)] causa sibi temere debet eligere antiquis patrum suorum dimissis sepulchris in vestris ecclesiis recipere vos contingat, omnium que obtentu sepulture huiusmodi[tttt)] fueritis consecuti, modietatem vel tertiam aut[uuuu)] quartam partem iuxta felicis recordationis Clementis pape, predecessoris nostri, decretum, secundum consuetudinem regionis, etiam non requisiti, infra octo dies a tempore receptionis eorum episcopo vel sacerdoti de cuius parrochia mortuus est assumptus exhibere curetis, constitutionibus bone memorie Innocentii et Gregorii, predecessorum nostrorum Romanorum pontificum, de non deducenda canonica portione, tam de equis et armis legatis in subsidium Terre Sancte quam de hiis que in ornamentis et aliis ad divinum cultum spectantibus relinquuntur, in suo robore duraturis, dummodo non relinquantur[vvvv)] in fraudem, ut[wwww)] sic episcopo vel parrochiali ecclesie debita portio[xxxx)] detrahatur.[eeee)] Si quis vero ve[27r]strum[yyyy)] huiusmodi[zzzz)] nostre preceptionis[aaaaa)] transgressor contra predicta vel aliquod[bbbbb)] predictorum venire presumpserit, preter inobediencie[ccccc)] vicium et excommunicationis sententiam quam eum[ddddd)] ipso facto incurrere nolumus,[eeeee)] gradus sui periculo subiacebit, et nichilominus a loci diocesano[fffff)] ad premissa universa et singula observanda per censuram ecclesiasticam,[ggggg)] appellatione remota, districtius compellantur,[hhhhh)] nullis ei contra hoc[iiiii)] indulgentiis vel privilegiis apostolicis valituris. Datum Neapoli, XI kalendas Decembris, pontificatus nostri anno duodecimo.

Cui[jjjjj)] privilegio erat imposita vera[kkkkk)] plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero

parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[lllll]

[a]XXXIX L [b]*rubric om* C [c]cujuscunque C [d]affectamus L *dans incipit* [e]et pietate magistra] magistra et pietate C [f]prejudice C [g]pociori C [h]qui ut nos] ut vos qui C [i]alciores C [j]spiritu C [k]compleatis C [l]et *exp* V [m]vobis C [n]rationabiliter C [o]professionis C (Paris *ms*) [p]potest *exp* V [q]lacius C [r]compercius C (*sed* Basilea *habet conspectius*) [s]s *exp* V [t]apostolatui C [u]eo C [v]nostram C [w]minorari C [x]quam *add* C (Paris) [y]hos etiam C (Paris) [z]ac pericuolse illudentes *add* C (Paris) [aa]*om* C (Paris) [bb]*om* C (*sed habet* Paris) [cc]presbyteros C [dd]a C [ee]mundatis C (*sed in quibusdam mss* mundis) [ff]*corr ex* quid V [gg]necessaria C [hh]interemptionem C (*sed* Basilea et Poson[1]: internecionem; Poson[2]: interfectionem) [ii]debaecatur C [jj]solempnia C [kk]solempniter C [ll]audiendum C [mm]accionis C [nn]obmittuntur C [oo]permanet C (Paris) [pp]solacio C [qq]oblacionibus C [rr]diocesano episcopo *inv* C [ss]et C [tt]episcopus *add* C (*sed non* Paris; Paris *add* predicat) [uu]predicationis C [vv]detentos C [ww]unique *add* C (Paris) [xx]festino C [yy]illectivis C [zz]elegerint [aaa]blanditiis C (Paris) [bbb]defraudant ecclesias] defraudantur ecclesie C (*sed* Poson *habent ut* V) [ccc]quorum C [ddd]*om* C [eee]iuribus C (*sed* Paris *habet ut* V) [fff]justitiam C [ggg]ecclesiis C (Paris) [hhh]cottidie C [iii]*corr ex* et V [jjj]parrochialium C (Poson[2]; *sed cett. habent ut* V) [kkk]in *add* C [lll]decet C [mmm]usurpacione C [nnn]indevocio C [ooo]populos *exp* V [ppp]erubescencia C [qqq]aliquando C [rrr]predictarum transgressionum] predictorum transgressorum C (*sed* Paris et Poson[2] *habent ut* V *sed inv*) [sss]earum C [ttt]conservare C [uuu]deducendo C [vvv]de communi fratrum nostrorum consilio *add* C (Paris) [www]consilii generalis *inv* C [xxx]prius C [yyy]recipere C [zzz]autem C (Paris) [aaaa]*om* C (Poson) [bbbb]in alieno constat] constat in alieno C [cccc]devocio C [dddd]et oblaciones *add* C (Paris) [eeee]subtrahatur C [ffff]predicetis C [gggg]solempnes C [hhhh]vos C [iiii]confluens C [jjjj]derelinquat C [kkkk]accedatis C (lege) [llll]parrochiarum C [mmmm]ad id] ab hiis C (Poson[2]) [nnnn]eadem C [oooo]dyocesanus C [pppp]- [qqqq]et... inculcatione] ex frequenti inculcatione C (*sed* Paris *et* Poson[1] *habent ut* V *cum* inculcacione) [rrrr]contempnatur C [ssss]rationabili C [tttt]sepulture huiusmodi] huius sepulture C [uuuu]vel C [vvvv]relinquatur C [wwww]et C (Basilea) [xxxx]porcio C [yyyy]temerarius *add* C (Paris) [zzzz]huius C [aaaaa]provisionis C (*sed* Basilea *et* Poson[1] *ut* V) [bbbbb]aliquid C [ccccc]inobedientie C [ddddd]*corr s.l. ex* eo V [eeeee]volumus C [fffff]dyocesano C [ggggg]a *add* V [hhhhh]compellatur C [iiiii]hec C [jjjjj]-[lllll]Cui... Petrus *om* C [kkkkk]*lege* vera bulla

40

[Nicosia][l] 1217 October

King Hugh I of Cyprus made known the bequest of the late Lord Philip of Ibelin, who for the good of his soul and that of his mother the Empress Maria of Byzantium had conferred 100 white bezants, one measure of corn and 25 measures of wine on an annual basis to the chapter which had been established by him in the church of Nicosia for celebrating yearly

masses for the souls of the above. This income was to be drawn from the casale of Peristerona (L #11, p. 449).

M: Mas Latrie, Histoire, III, 608-609

Reg: Röhricht, Regesta, no. 903

XXXX:[a] De assizia comitis de reditibus de Prestarona[1)b)]

In nomine[b)] sancte et individue Trinitatis, Patris, et Filii, et Spiritus Sancti, amen. Ego, Hugo, Dei gratia[d)] rex Cipri, notum facio omnibus presentibus et futuris quod dominus Philippus de Ybellino, ob salutam anime sue et inclite recordationis domine Marie, matris sue, C[e)] bisantios albos, et L modios frumenti et XXV mitretas vini pie in elemosinam contulit capellano quem ipse constituit ad serviendum et ad celebrandas missas in ecclesia Nicosiensi pro anima dicte domine Marie, regine, matris sue. Hec autem omnia, scilicet supradicti C bisancii, et L modii frumenti, et viginti quinque metrete vini, percipienda sunt annuatim in redditibus casalis de Prestrona, quod est eiusdem Philippi. Si vero idem Philippus donaret, venderet, vel impignoraret, vel quocumque modo alienaret dictum casale, ille ad cuius manus deveniret tenetur ad solvendum predictos C bisancios albos, et L modios frumenti, et viginti quinque metretas vini, capellano qui in ecclesia Nicosiensi per anima dicte regine missas celebrabit. Si vere[f)] nolet persolvere, debet compelli per me et heredes meos ad reddendum, et ipsa ecclesia potest eum cogere per excommunicationis sententiam ad solvendum. Ut autem hec suprascripta donatio rata et firma imperpetuum[g)] maneat, ego, Hugo, Dei gratia rex Cipri, hoc concessi, et hoc presens privilegium exinde factum ad petitionem et preces ipsius domini Philippi de Ybellino, sigillo meo plumbeo et subscriptorum testium testimonio roborari feci, quorum hec sunt nomina: Iohannes de Ybellino, dominus Berthi;[h)] Galterus Cesarum,[i)] Cipri comestabilis; Galterius de Bersam;[j)] Gormundus de Bersam;[j)] Petrus Chape; Iacobus de Rivet. Actum anno Domine Incarnationis MoCCoXVIIo, mense Octobris. Data per manum Rad[ulphi], venerabilis cancellarii regis Cipri, archidiaconi Nicosiensis.

Cui[k)] privilegio erat imposita vera bulla plumbea, pendens cum filo serico rubeo, in qua sculpitum[l)] erat a parte una rex quidam, et erat scriptum circumquaque, "Hugo, Dei Gratia Rex Cipri"; ab alia vero parte erat sculptum quoddam castrum, et erat scriptum, "Castellum Nicosie."[m)]

[a)]XL L [b)]*om rubric* M; in non *add i.m.* V [c)]in non *add i.m.* V [d)]Dei gratia *om* L *dans incipit* [e)]centum M [f)]vero M [g)]in perpetuum M [h)]*corr ad* Berithi M [i)]*corr ad* Cesariensis M [j)]*corr ad* Betsam M [k)-m)]Cui... Nicosie *om* M [l)]*lege* sculptus

[1)]L gives no place, but the seal at least is of Nicosia.

41

Nicosia 1234 August

King Henry I of Cyprus made known the bequest of his liegeman the late Baldwin of Morphou, who had granted an annual income of 120 white bezants to the church of Nicosia. This was to be paid in instalments of 30 bezants every three months, to be drawn from the revenues of the casale of St Savvas in the district of Paphos. In return the church of Nicosia was obliged to assign a priest to celebrate mass for the souls of Baldwin and his ancestors (L #41, p. 461).

M: Mas Latrie, Histoire, III, 639

Reg: Röhricht, Regesta, no. 1055

XLI: De assizia ordinata per dominum Balduinum de Morfo[a)]

In nomine Patris, et Filii, et Spiritus Sancti, amen. Ego, Henricus, Dei gratia rex Cipri,[b)] notum facio tam presentibus quam futuris quod Balduynus de [27v] Morfo, meus homo ligius, in mea presentia constitutus, consensu et voluntate mea, donavit et concessit ecclesie Nicosiensi in elemosinam CXX bisancios albos imperpetuum,[c)] annuatim, per quatuor anni terminos, scilicet de tribus in tres menses XXX bisancios, persolvendos, videlicet super assisia sua mille bisanciorum alborum quam ego sibi donavi et assignavi super redditibus Sancti Sabe, in territorio Paphensi. Prefata vero Nicosiensis ecclesia, pro predicta elemosina, debet tenere unum sacerdotem pro remedio anime ipsius Balduini et predecessorum suorum, imperpetuum[c)] divina officia celebrantem. Quam donationem et concessionem ego, ad ipsius Balduyni precum instantiam, concedo in perpetuum et confirmo. Et si contingerit quod prelibata assisia bisanciorum mille ad me vel meos posteros revertatur, ego et heredes mei tenemur dare et solvere eidem Nicosiensi ecclesie, singulis annis, CXX bisancios supradictos, super redditibus Sancti Sabe. Si vero idem Balduinus, vel heredes ipsius, donarent, vel venderent, vel pignori obligarent, vel alio quocumque modo alienarent assisiam supradictam, ille ad cuius manus devenerit predictos CXX bisancios albos eidem ecclesie tenebitur ad solvendum, scilicet per quatuor anni terminos, sicut superius est expressum. Quod si facere recusaret, tam ego quam heredes mei ipsum tenemur compellere ad prefactos bisantios integre persolvendos, et ipsa ecclesia nichilominus possit eum compellere per censuram ecclesiasticam ad solvendum. Ut autem predicta omnia imperpetuum plenum robur obtineant firmitatis, presens privilegium fieri feci, ac impressione sigilli mei plumbei communiri. Testes huius rei sunt Iohannes de Ybellino, dominus Berti;[d)] Iohannes de Ybellino iunior; Balduinus de Ybellino; Hugo de Ybellino; Guillelmus vicecomes; Arneisius de Gibelet. Datum Nicosie,

per manum Bonnassali[e] de Aldo, cancellarii regni Cipri, anno Incarnationis Dominice MoCCoXXXIIII, mense Augusti.

Cui[f] privilegio erat vera bulla plumbea imposita, pendens cum filo serico, videlicet rubeo, in qua sculpitus erat a parte una rex quidam, et erat scriptum circumquaque, "Henricus, Rex Cypri"; ab alia vero parte erat sculpta quedam civitas, et erat scriptum, "Civitas Nicosie."

[a] *om rubric* M [b] Cypri L *dans incipit* [c] in perpetuum M [d] Beryti M [e] Bonvassali M [f-g] Cui... Nicosie *om* M (*sed notat*)

42

Nicosia[1] 1221 April

Archbishop Eustorge of Nicosia, with the consent of his cathedral chapter and at the request of Viscount William of Nephin (a locality in Syria) and his wife Alice, had established a priest at their chapel in the casale of Nisou for the performance of the divine offices. William and his heirs were obliged to provide him annually with 50 measures of corn and barley, and with five measures of vegetables each August. They also had to provide him with a house and garden in the casale. The church of Nicosia would provide him with an additional 30 measures of corn and barley, together with 100 white bezants, on an annual basis (L #14, p. 450).

M: Mas Latrie, Histoire, III, 616-617

Reg: Röhricht, Regesta, no. 942

XLII: De prioratu Nice

Notum sit omnibus tam presentibus quam futuris quod nos, E[ustorgius],[2] Dei gratia Nicosiensis archiepiscopus, attendentes devotionem dilecti in Christo filii Vuillelmi, vicecomitis, et uxoris eius, et[a] Katherine in Christo filie domine vicecomitisse Nephyni, ad preces et instantiam eorundem,[b] instituimus, de voluntate capituli nostri, quendam sacerdotem apud Niciam,[3] qui ibi divinum officium tam pro vivis quam pro defunctis debeat imperpetuum[c] celebrare, cui idem Vuillelmus, uxorque eius et heredes eorumdem tenentur annuatim dare, ex promissione nobis et capitulo nostra[d] facta, quinquaginta modios frumenti, et totidem ordei, et quinque modios leguminum, in mense Augusti. Insuper debent ei assignare in ipso casali capellani iardinum, et domum cum curia competenti, in quibus sacerdos commode valeat commorari. Et nos, preter hoc, promisimus ei dare, de assen[28r]su et voluntate capituli nostri, triginta modios frumenti, et triginta modios ordei, et centum bisancios albos

annuatim. Et ut hoc imperpetuum observetur, idem Vuillelmus et uxor promiserunt,[c] pro se et suo[f] fideliter labore,[g] quod domina regina istud concedat sigilli sui muninime roborando. Et illud privilegium debet tradere nobis et ecclesie nostre. Nos autem, volentes istud inviolabiliter observari, presentem paginam inde fieri fecimus, et sigilli nostri munimine roborari. Actum apud Nicosiam, anno ab Incarnatione Domini M°CC°XX°I, mense Aprili.

Huic[h] suprascripte scripture erat imposita quedam bulla cerea, pendens cum filo serico rubeo, in qua scriptum erat circunquaque, "Eustorgius, Nicosiensis Archiepiscopus," que bulla erat cere viridis.[i]

[a]*om* M [b]eorundem M [c]in perpetuum M [d]*corr ad* nostro M [e]*corr ex* promisererunt V [f]fil *exp* V; filio *add* M; *lege* filia? [g]laborare M (*lege*) [h)-i)]Huic... viridis *om* M (*sed notat*)

[1]L gives no place, but the document is clear on this. [2]Eustorge, archbishop of Nicosia 1217-1250. [3]The casale of Nisou, between Nicosia and Larnaca.

43

Nicosia 1233 September 30

Abbot Hugh of the Templum Domini[1] in Jerusalem had purchased certain houses in Acre, formerly belonging to a certain Constantine Brictius, with the consent of the canons and of the Patriarch of Jerusalem. In return he had sold a certain casale on Cyprus belonging to his abbey to Archbishop Eustorge of Nicosia. This casale had been donated to the abbey by the late Guy of Lusignan, king of Jerusalem and lord of Cyprus, and was situated by a river, opposite the casale which had formerly belonged to a certain William of Balma. The archbishop of Nicosia also received ten carrucae of arable land in addition to the unnamed casale sold to him (L #37, p. 459).

M: Mas Latrie, Histoire, III, 636

Reg: Röhricht, Regesta, no. 1045

XLIII: Vendo prestarie facta archiepiscopo Nicosiensi per abbatem Dominici Templi[a]

In eterni[b] Dei nomine, amen. Dominice Incarnationis anno millesimo ducentesimo trigesimo tertio, inditione sexta, pridie kalendas Octobris.[c] Notum sit omnibus tam presentibus quam futuris quod nos, Hugo, abbas Dominici Templi, consensu et consilio fratrum nostrorum canonicorum Dominici Templi, videlicet Nicolai prioris et Iohannis de Alvernia, canonicorum, et Iohannis et

Bartholomei laycorum[d] conversorum et fratrum ipsius ecclesie, presentia quoque et auctoritate et consensu domini G[iroldi],[2] Dei gratia patriarche Ierosolimitani,[e] apostolice sedis legati, pro bono et utilitate dicte ecclesie, videlicet pro emendis quibusdam domibus que fuerunt Constantini Brictii, positis in Accon, in ruga Provincialium, vendimus et tradimus vobis venerande pater domine Eustorgio, Dei gratia archiepiscopo Nicosiensi, ementi[f] et recipienti pro dicta ecclesie Nicosiensi,[g] quamdam prestariam quam dominus Guido, olim rex Iherusalem bone memorie, edificavit, que est proprie flumen, versus casale olim Guillermi de Balma, cum decem carucatis terre predicte prestrie[h] circunquaque conti,[i] cum omni iure et actione et proprietate et pertinentia et adiacentia sua.[j] Insuper damus, cedimus, et mandamus vobis, domine archiepiscope, nomine vestre ecclesie recipienti, omnia iura, omnesque actiones utiles et directas nobis pro dicta ecclesia Dominici Templi vel ipsi ecclesie in predicta vel de predicta re[k] vendita competentia et competens;[l] ut his omnibus et singulis nos,[m] domine archiepiscope, predicta vestra ecclesia et vestri successores, et quibus dederitis, possitis agere et experiri contra omnem personam et locum, pro precio bisanciorum mille centum sarracenorum, ad pondus Accon, quos confitemur nos a vobis accepisse et habere, pro solvendo precio dictarum domorum, que fuerunt Constantini Brictii, renunciando exceptioni non soluti precii; promittentes nos, dictus abbas, consensu et consilio prefati capituli nostri, et ipsum capitulum pro dicta ecclesia, vobis, domine archiepiscope, recipienti pro ecclesia vestra, ad penam dupli prefacte rei vendite nos pro dicta nostra ecclesia esse auctores et defenssores et disbrigatores de ipsa re vendita[n] et omni eius pertinentia, ab omni persona et loco, cum propriis expensis dicte domus; vobis, domine archiepiscope, et vestris successoribus obligando nos et nostros successores et bona ecclesie nostre pro predictis omnibus et pena; asserentes nos, dicti abbas et capitulum, ideo facere hanc venditionem quare parum proventum inde habebamus; et sic precipimus nobis[o] possessionem omnium predictorum ingredi, et nos pro vobis et vestro nomine constituimus possidere precario. Acta sunt hec Accon, in curia predicti domini patriarche, pre[28v]sentibus R[adulpho].,[p] episcopo Liddensi; et N., decano Acconensi; et P., abbate Montis Thabor; et magistro Guillermo Durando; canonicis Nicosiensibus; et fratre Iohanne de Aaras; et fratre Guillermo de Berbisi; et fratre Iohanne, priore Episcopie, testibus ad hoc rogatis. Ego, Gerardus, quondam Benenati Cascinenscis[q] filius, imperialis aule et domini imperatoris postea iudex, et notarius, et communis[r] Pisani in Accon scriba publicus, prefatis omnibus interfui, ideoque, rogatu prefactorum contrahensium,[s] hec omnia scripsiet firmavi. Et ad maiorem rei firmitatem et confirmationem predictorum, huius videlicet prestrie vendite, qui est in Cypro prope Nicosiam, nos, G[iroldus], patriarcha Iherusalem,[t] apostolice sedis

legatus, et nos, Hugo, abbas, et capitulum Dominici Templi, cartam istam sigillorum nostrorum munimine fecimus roborari.

Huic[u)] instrumento suprascripto erant imposite tres bulle ceree, quarum due erant glauche, alia quoque viridis, pendentes cum carta firma in quibus scriptum erat, videlicet in viridi, "S[igillum] Giroldi, Patriarche Ierosolimitani"; in alia, videlicet in glauca una, erat scriptum "S[igillum] Capituli Dominici Templi"; in reliqua vero scriptum erat, "S[igillum] Hugonis."[v)]

[a)]*rubric om* M [b)]*corr s.l. ex* eteni V [c)]Octobriensis L *in summario* [d)]laicorum M [e)]Jerosolymitani M [f)-g)]ementi... Nicosiensi *om per homeo* M [h)]prestarie M [i)]contiguis M (*lege*) [j)]pertinentia et adiacentia sua] pertinentiis et adiacentiis suis M [k)]*om* M [l)]competentes M [m)]vos M (*lege*) [n)]re vendita] revendita M [o)]vobis M (*lege*) [p)]A M [q)]Cascinensis M [r)]comunis M (*s.a.*) [s)]contrahentium M [t)]Hierosolymitanus M [u)-v)]Huic... Hugonis *om* M

[1)]The Muslim Dome of the Rock, converted into a Latin abbey following the Crusader conquest of Jerusalem in 1099. [2)]Gerold of Lausanne, Patriarch of Jerusalem 1225-1239.

44

Acre — 1222[1)] May 15

Bishop Pelagius of Alba, legate of the Apostolic See, made it known that Archbishop Simon of Tyre had sold the casale of Livadi on Cyprus, formerly donated to his church by King Aimery, to Archbishop Eustorge of Nicosia for 2,200 saracen bezants (L #21, pp. 452-453).

M: Mas Latrie, Histoire, III, 617

Reg: Röhricht, Regesta, no. 944

XLIIII:[a)] De casali de Livardi[b)] domini archiepiscopi Nicosiensis[c)]

Pelagius,[d)] miseratione divina episcopus Albanensis, apostolice sede legatus, universis presentes litteras inspecturis, salutem in Domino. Universitati[e)] vestre notum facimus[f)] quod venerabilis pater Simon, Tirensis[g)] archiepiscopus, in presentia reverendi patris R[adulphi],[2)] patriarche Ierlimitani;[h)] Bethleemitani, Valiensis episcoporum; magistri Hospitalis Ierlimitani,[i)] Montis Sion, Templi Domini, Iosaphat Albaton;[j)] et aliorum quamplurium, vendidit, pro duobus millibus et ducentis bisanciis saracenatis, venerabili patri E[ustorgio], Nicosiensi archiepiscopo, et ecclesie sue, imperpetuum, quoddam casale nomine Livadi,

quod ipse Tirensis archiepiscopus in ecclesia sua habebat, tenebat, et possidebat in Cipro, libere et quiete, ex donatione clare memorie regis Annerici.[k] De quo dictus Tirensis archiepiscopus, coram nobis et supradictis testibus, Nicosiensem archiepiscopum nomine suo et capituli, investivit, ut illud iure hereditario Nicosiensis ecclesia imperpetuum possideret. Magister vero Hospitalis se soluturum promisit Tirensi archiepiscopus[l] quandocumque ab eo pecuniam peteret memoratam. Nos igitur, ad preces venerabilis patris Nicosiensis archiepiscopi, hoc scriptum in testimonium fieri fecimus, sigilli nostri munimine roboratum. Datum Accon, anno ab Incarnatione Domini MoCCoXXI, idus Maii.

Huic scripto suprascripto erat impositum quoddam sigillum cereum glauche cere, pendens cum carta firma, in quo scriptum erat, "S[igillum] Pelagii, Albanensis Episcopi."

[a]XLIV L [b]*lege* Livadi [c]*rubric om* M; [d]<->gius *add i.m.* V [e]universitate L *dans incipit* [f]faciemus L *dans incipit* [g]Tyrensis M [h]Hyerosolymitani M [i]Ierosolymitani M [j]abbatorum M (*lege*) [k]Aimerici M (*lege*) [l]archiepiscopo M (*lege*)

[1]Cf. L. p. 452, n. 4. [2]Ralph of Merencourt, 1215-1224.

45

[Nicosia][1] 1195 September 29

Aimery, Lord of Cyprus, and his wife Eschive granted Peter, abbot of the abbey of Templum Domini in Jerusalem, and the canons of the abbey a courtyard in Nicosia containing a chapel dedicated to the Virgin Mary, together with a locality constructed under the late King Guy of Jerusalem, and situated opposite the casale of William of Balma, and with ten carrucae of land contiguous to it. The brothers could have its produce sent free of tolls to their house in Jerusalem, and Aimery furthermore gave the abbot a ruby of good quality, weighing 2.5 bezants (L #1, p. 444).

M: Mas Latrie, Histoire, III, 598-599

Reg: Röhricht, Regesta, no. 723

XLV: De quadam concessu facta abbati Dominici Templi[a]

In nomine sancte et individue Trinitatis, Patris, et Filii, et Spiritus Sancti, amen. Quoniam temporis diuturnitate multa a memoria hominum elabuntur, hoc presenti scripto omnibus tam presentibus quam futuris volo[b] innotescat quod ego, Aymericus de Lizinaco, Dei gratia dominus Cipri, consensu et voluntate uxoris mee Eschive, dono [29r] et imperpetuum concedo habendam tibi, Petro, abbati Dominici Templi, et canonicis eiusdem, tuisque

similiter successoribus, quandam curtem in Nicosia, infra quem est constructa capella Beate Marie, et unam prestiam quam dominus Guido, rex bone memorie, frater meus, edificavit, que est prope flumen, versus casali Vuillelmi de Balma, cum decem carucatis terre predicte prestie circunquaque contingue,[c)] tali vero pacto ut ecclesia Dominici Templi et eiusdem abbates successive et canonici hec predicta, libere et quiete, absque omni exactione,[d)] habeant et possideant, et etiam bladum quod de suo proprio labore acquisierint fratribus qui sunt in terra Hierusalem possint libere destinare. Volo etiam omnibus innotescere me, huius doni intuitu, a te, pretaxato abbate, quemdam optimum atque pulcherrimum rubinum, duos bisancios et dimidium ponderantem, habuisse. Et ut hoc meum donum firmum et stabile vobis vestrisque successoribus iure perpeti[e)] et hereditario permaneat, presentem paginam scribi et sigilli mei plombei impressione, cum virorum subscriptorum testimonio, muniri et coroborari precepi, quorum hec sunt nomina: Balduinus Bethsam, comestabulus; Hugo Martini, mareschalcus; Aymericus de Riveth; Raynaldus Betlay; Reynerius de Biblio; Vualterius le Bel; Alanus de le Bel; Baldoynus de Novavilla; Balduinus Hostiarius; magister Petrus Vulasco; magister Bernardus, medicus. Data per manum Alani, Liddensis archidiaconi, anno Dominice Incarnationis Mo[f)] centesimo LXXXXV,[g)] tertio kalendas Octobris, inditione[h)] quartadecima.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico rubeo, in qua sculptus erat a parte una homo quidam sedens super equum,[i)] et erat scriptum "Aymericus de Liziniaco"; ab alia vero parte erat sculpta quedam civitas, et erat scriptum, "Nicosie Civitas."

[a)]*rubric om* M [b)][quod] *add ut corr* M [c)]*corr ad* contingue M [d)]exatione M [e)]M *legit* perpeto *et corr ad* perpetuo [f)]millesimo M [g)]LXXXV M [h)]indictione M [i)]equo M

[1)]La Monte and the document give no place, but the seal is of Nicosia.

46

[Nicosia][1)] 1197 November 22[2)]

Grant of the casale of Livadi by King Aimery of Cyprus to Joscius, archbishop of Tyre. The casale had belonged formerly to Minas the Turcopolier, and Joscius was free to export its produce without payment of tolls and other exactions. After Joscius' death the casale was to devolve upon his nephew Simon, and after Simon's death would become the property of the archbishop of Tyre (L #7, p. 447).

M: Mas Latrie, Histoire, III, 606-607

Reg: Röhricht, Regesta, no. 737

XLVI: De Livardi[a] domini archiepiscopi[b]

In nomine sancte Trinitatis, Patris, et Filii, et Spiritu Sancti, amen. Notum sit omnibus presentibus et futuris quod ego, Aymericus, Dei grata rex Cipri et regni Ierosolimitani[c] comestabulus, dono, concedo, et confirmo tibi, Ioscio, ecclesie Tyrensis archiepiscopo, quamdiu vixeris, casale quod est in Cipro, quod dicitur Levadi, cum omnibus suis pertinentiis, libere et quiete habendo, tenendo, et possidendo, in terris, aquis, villanis, pastus,[d] et omnibus iuribus et consuetudinibus eidem casali pertinentibus, quod Minas, turcopulus, tenuit. Dono etiam tibi libertatem de omnibus proventibus predicti casalis, et de omnibus rebus emptis et non emptis ad opus tuum et domus tue extra Cipri insulam deferendis, sine exactione aliqua vel drictura. Post decessum vero tuum, eo modo quo hec omnia tibi donavi, dono omnia Simoni, nepoti tuo, quamdiu vixerit. Post decessum autem tuum et predicti Simonis, nepotis tui, hec omnia predicta et prescripta que[e] nobis[f] donamur,[g] ecclesie Tirensi dono et concedo deinceps, iure perpetuo, libere et quiete habenda, tenenda, et possidenda.[h] Ut autem hec mea donatio et concessio rata firmaque et inconcussa permaneat, presentem paginam scribi et sigilli mei plumbei impressione muniri, ac subscriptorum virorum testimonio corroborari precepi, quorum hec sunt nomina scripta [29v]: Aimericus de Rivet, senescalcus Cipri; Remerius[i] de Biblio; Reinaldus de Suessione; Adam de Antiochia; Guillelmus de Balma; Rolandus de Balma, frater eius; Helias de Robore; Simon de Papho; Balduinus Usserius. Factum fuit hoc anno Dominice Incarnationis M°CLXXXXVII, mense Novembris. Data per manum Alani, Nicosiensi[j] archiepiscopi et Cipri cancellarii, X° kalendas Decembris.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo serico rubeo, in qua sculpitus erat a parte una rex quidam, et erat scriptum, "Aimericus, Rex Cipri"; ab alia vero parte erat sculpta quedam civitas, et erat scriptum, "Civitas Nicosie."

a) *lege* Livadi b) *rubric om* M c) Jerosolymitani M d) pascuis M (*lege*) e) M *legit* qua *et corr ad* que f) *corr ad* vobis M g) *corr ad* donantur M (*lege*) h) habenda, tenenda, et possidenda] habendo, tenendo, et possidendo M (*s.a.*) i) Reinerius M j) Nicosiensis M (*lege*); episcopi *exp* V

1) The document gives no place, but the seal is of Nicosia. 2) Mas Latrie incorrectly gives November 1 (cf. L, p. 447).

47

Acre 1222 May 29

Sale of Livadi by Simon archbishop of Tyre to Eustorge archbishop of Nicosia and his church, effected with the consent of Ralph of Merencourt, patriarch of Jerusalem, and for the price of

2,200 Saracen bezants. The archbishop of Tyre was to use the money to purchase properties closer to the church of Tyre and of greater use to it (L #22, p. 453).

Previously unedited.

XLVII: De Livadi

Pelagius, miseratione divina episcopus Albanensis, apostolice sedis legatus, universis presentes litteras inspecturis, in vero Salutari, salutem. Tenore presentium omnibus innotescat quod, cum Tirensis ecclesia quoddam casale, quod Livadi dicitur, ex donatione clare memorie regis Aimerici, haberet et pacifice possideret in Cipro, venerabilis pater Simon, Tirenensis archiepiscopus, et eiusdem ecclesie capitulum, ecclesie sue utilitatibus providere volentes, memoratum casale cum omnibus iuribus ac pertinentiis suis venerabili patri E [ustorgio], archiepiscopo Nicosiensi, et per ipsum Nicosiensi ecclesie, de assensu et voluntate reverendi patris R[adulphi], patriarche Ierlimitani, pro MM et CC bisantios sarracenatos, in nostra presentia, vendiderunt, volentes de precio dicti casalis possessiones utiliores et magis vicinas Tirensi ecclesie comparare. Nos autem, ad instantiam et preces utriusque partis factam venditionem ratam habentes, predictum casale cum omnibus ad ipsum pertinentibus, legationis auctoritate qua fungimur, Nicosiensi archiepiscopo et per ipsum Nicosiensi ecclesie confirmamus, et presentis scripti patrocinio communimus, eadem prohibentes auctoritate ne quis contra venditionem huiusmodi factam[a] legitime et nostre confirmationis scripturam venire presumat. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Actum apud Accon, anno ab Incarnatione MCCXXII, quarto kalendas Iunii.

Huic scripture suprascripte erat imposita quedam bulla, sive sigillum cereum, pendens cum carta firma, in quo erat sculptus episcopus quidam, et erat scriptum, "S[igillum] Pelagii, Albanensis Episcopi."

[a]le *add* V

48

[Nicosia][1] 1248 February 26

By the authority of King Henry I of Cyprus, his relation John of Ibelin, count of Jaffa and lord of Ramleh, had received 12,000 Saracen bezants from Archbishop Eustorge, acting on behalf of the church of Nicosia, undertaking in return to pay the church on a permanent basis an

annual income of 1,000 Saracen bezants, to be paid in quarterly instalments of 250 bezants every three months. Of these incomes, 400 Saracen bezants were to be drawn annually from the casale of Episkopia in the diocese of Limassol, and 300 apiece from the casalia of Vassa in the diocese of Paphos and Peristerona in that of Nicosia, all of which belonged to John of Ibelin. The agreement was binding on his successors, and had been entered into with the consent of his wife Maria, the countess of Jaffa. The papal legate Eudes of Châteauroux was among the witnesses to this contract (L #63, pp. 467-468).

M: Mas Latrie, Histoire, III, 648 (incomplete)

Reg: Röhricht, Regesta, 1156

XLVIII: De feudo mille[a] sarracenatorum in bonis comitis[b]

Nos Henricus,[c] Dei gratia rex Cipri, notum facimus[d] universis Christi fidelibus quod dilectus[e] consanguineus noster Iohannes[f] de Ibellino, comes Jospensis[g] et dominus Ramatensis, nostra prehabita auctoritate et expresso assensu, reverendo patri nostro Eustorgio, Dei gratia Nicosiensi archiepiscopo, ementi pro se et ecclesia sua, in nostra presentia, vendidit et concessit, pro[h] precio duodecim milium bisantiorum saracenatorum, ab ipso sibi numeratorum, ut dixit, coram nobis et legittime appensorum, mille bisancios saracenatos reddituales annis singulis, quadringentos scilicet in casali quod dicitur l'Episcopia,[2] sito in diocesi Nimociensi,[i] et trecentos in casali suo de Vassa,[3] sito[h] in diocesi [30r] Paphensi, et alios trecentos in casali suo de Presterona, sito in diocesi Nicosiensi, et in pertinentiis eorumdem casalium, ex nunc a dicto archiepiscopo et successoribus suis habendos et recipiendos, ab eodem Iohanne et heredibus suis, seu ab alio vel aliis ad quem vel quos predicta loca in quibus facta est assisia contingeret in posterum devenire, libere et franche, et sine onere, ad pondus Ancoonensis,[j] videlicet ducentos et quinquaginta sarracenatos, de tribus in tres menses in[k] predictis casalibus sive locis, vel si aliquo casu contingente dicta solutio ibidem facienda in toto deficeret, vel in parte in omnibus reddittibus et proventibus casalibus sive terris, et in melius apparentibus que idem Iohannes habet, aut ipse vel heredes ipsius habebunt in Cipro, dictos redditus mille saracenatos a iamdicto archiepiscopo et successoribus suis, ut dictum est, recipi voluit, et concessit haberi ab eo et heredibus vel sucessoribus suis, ut est dictum, et in nostra presentia de predictis reddittibus venditis et, ut supra dicitur, assignatis predictum archiepiscopum dominum, recipientem pro se et ecclesia sua, sasivit et investivit, et in ipsorum induxit possessionem, vel quasi et iura cessit eidem que pro predictis[l] habendis et conservandis possent competere eidem archiepiscopo vel successoribus suis, ita quod predictos bisancios recipiant ab eodem et suis heredibus, seu ab alio ad quem dicta loca devenire continget, ut superius continetur.[m] Et renunciavit omni exceptioni in moris,[n] et non numerati preii,[o] et omni privilegio et indulgentie, iuri et

consuetudini, atque assisie quibus posset aliquo tempore veniri contra predictum emptionis et venditionis contractum, vel[p)] quibus possent in preiudicium dicti domini archiepiscopi, vel successorum suorum, predicta in aliquo infirmari. Et promisit idem Iohannes, pro se et heredibus suis, predictos venditos redditus et inde factam assignationem iam dictam sepefacto archiepiscopo et sucessoribus suis ab[q)] omni inquietatore defendere et guarentire, et in contrarium per se vel per alium non venire. Nobilis vero domina Maria, uxor eius, comitessa Ioppensis, dicte venditioni et omnibus supradictis assensit spontanee, et in nostra presentia consenssit[r)] expresse et renunciavit omni iuri et obligationi quod ratione dotis, sive doarii, vel qualibet alia ratione assisia seu consuetudine in predictis rebus venditis habebat et posset habere, et fide data in manu dicti domini archiepiscopi promisit in contrarium non venire. Insuper nos rogaverunt prefactus Iohannes et dicta domina Maria, uxor eius, ut in predictis et super predictis prestareremus assensum, et deberemus per nos et heredes nostros predictos redditus venditos iamdicto domino archiepiscopo et successoribus eius defendere et garentire.[s)] Nos vero, ad petitiones eorum ipsorum, predicta voluimus, et laudavimus, et assensum prestitimus, atque rem venditam omni nostro dominio liberam predicto domino archiepiscopo et successoribus eius promisimus nos et heredes nostros defendere et conservare, et de predictis Iohanne de Ibellino et uxore eius, et ab omni alio inquietatore, si opus fuerit, promisimus garentire. Testes presentes et rogati interfuerunt hii: Philippus de Novaria, Paulus de Neapoli, Raimundus d'Aguilier, milites et homines ligii nostri. Et voluerunt etiam pre[30v]dicti Iohannes et uxor quod reverendus pater Odo, Dei gratia Tusculanus episcopus, apostolice sedis legatus, presenti scripto sigillum suum apponeret. Actum anno Domini millesimo CC quadragesimo octavo, quarto die exeuntis mensis Februarii.

Cui[t)] privilegio suprascripto imposite erant due bulle, pendentes cum filo serico rubeo, una quarum erat plumbea, in qua a parte una sculpitus erat rex quidam, et erat scriptum circumquaque, "Henricus, Rex Cipri"; ab alia vero parte erat sculpta quedam civitas, et erat scriptum, "Civitas Nicosie." Alia bulla erat cerea, pendens serico rubeo, in qua erat sculpta quedam ymago episcopi, cum pastorali in manu littere circunstantes dicebant, "Sigillum Odonis, Dei Gratia Tusculani Episcopi"; ex alia vero parte ymago Beate Marie Virginis cum filio in brachio.[u)]

[a)]sacra *exp* V [b)]*rubric om* M; Henricus *add i.m.* V [c)]Henricus *add i.m.* V [d)]faciemus L *dans incipit* [e)]quod dilcetus] [quod] (!) M [f)]Joannes M [g)]*corr ad* Jopensis M [h)]*om* M [i)]Nimosiensi M [j)][civitatis] *add* M [k)-m)]in... continetur] etc. M [l)]*corr s.l. ex* dictis V [n)]in moris *corr ad* minoris M [o)]pretii M [p)-s)]vel... garentire] etc. M [q)]*iter* V [r)]*corr ex* concessit V [t)-u)]Cui... brachio *om* M

[1)]The document gives no place, but the seal is of Nicosia. [2)]The modern Episkopi. [3)]Mas Latrie notes that this is the Vassa to the east of Limassol, but the document refers to the Vassa

in the Paphos diocese, which is surrounded by the villages of Arsos, Mallia, and Omodhos. All these villages are now in the Limassol district, but in an area bordering that of Paphos, and prior to later boundary changes must have been in the district of Paphos.

49

Nicosia 1247 June

John of Ibelin, count of Jaffa and lord of Ramleh, sold four gardens which he possessed in Nicosia to Archbishop Eustorge of Nicosia, together with all rights pertaining to them, for 2,500 white bezants. They were situated to the east of the gardens of the lord of Beirut and those of the royal domain, south of those of (the abbey of) Our Lady of Tyre, and west of those of his own house, opposite of the boundaries of the garden of John of Moine. The archbishop was free to sell or give the gardens in question as he saw fit. John of Ibelin and his heirs were also beholden to guarantee and defend them for the archbishop or those possessing the gardens on his behalf. Should they prove unable to do so, then they had to restore them or their value in the form of compensation to the church, or to those holding the gardens on its behalf (L #62, p. 467).

M: Mas Latrie, Histoire, III, 647-648

Reg: Röhricht, Regesta, no. 1149

XLIX: Venditio facta per comitem de Iapho de quadam viridario prope domum ipsius

In nomine Patris, et Filii, et Spiritus Sancti. Sachent tous ceulx[a] qui sont et qui advenir sont que ie, Johanni[b] d'Ibelin, conte de Iaphe et seigneur de Rames, ay vendu et livré à nostre honorable pere, monseigneur Estorgue, per la grace de Dieu[c] archevesque de Nicosie, IIII jardins que i'ay à Nicosie, à tous ses droits et ses raisons, en terres et arbes, et en aigues, pour deux mille et cincq[d] cens besans blans, lesquelz[e] iardins se neut[f] devers le soleil levant au jardin de seigneur de Barut, et au jardin du maini, et devers midi se tient au jardin de Notre Dame de Sur, et devers le soleil couchant au verger de mon ostel, et devers l'about au jardin du sire Iohan le Moine. Et cestui iardin devant dit nous,[g] ai ie vendu en tel maniere que nos[h] l'ayés et tenés francement et quietement, et que nous[g] le puissons donner et vendre et engagier à qui qu'il nous[g] plaira, soit eglise ou maison de religion, ou à gens laiz.[i] Et ie et mes hoirs sommes tenus de garentir le et deffendre à nous[g] et à nos[h] successeurs, et à celui ou a ceulx qui par nous[g] ou pour nous[g] l'averont ou tienderont.[j] Et s'il advenoit que nous ne le peussions garentir et defendre, nous sommes tenus de restorer le à nous,[g] ou à ceux qui l'auront ou tenront pour nous,[g] au pris et à la

vaillance, par la congnoissance de nos hommes, sur toutes mes rentes miaus aparans que i'ay en Cipre, sauf la desme, en telle maniere quel soit abatue au priser. Et pour ce que ce soit ferme et estable, i'ai fait gartur[k] cest present escript de mon seel de bumb.[l] De ce sont garans Gaultier de Sainct Bertin, Raimond d'Aguillar, Johan de Barut, et Peroaut d'Aude, mes hommes. Ce fut faict[m] à Nicosie, l'an de l'Incarnation nostre Seigneur Ihesu Crist M° et CC°XLVII, au moys de Juing.

[a]ceaulx L *dans incipit* [b]Johanns M [c]*corr ex* d dieu [d]cinq M [e]lesquels M [f]*corr ad* tient M [g]vous M (*lege*) [h]vos M (*lege*) [i]lais M [j]tiendront M [k]*corr ad* garnir M [l]*corr ad* plumb M [m]fait M

50

Acre 1236 September

King Henry I of Cyprus granted Archbishop Eustorge and the church of Nicosia, in return for a cash sum of 24,000 white bezants, an annual income of 2,000 white bezants payable in instalments of 500 bezants every three months. This income was to be drawn from the revenues of the royal salt deposits at Salines. John lord of Caesarea and John of Ibelin undertook to act as guarantors for the above contract should the king default upon his obligations, but the archbishop had to grant them three years' worth of revenues by way of assisting them if they were forced to raise the sum on behalf of the king (L #43, pp. 461-462). The French document has enclosed in it the Latin form of undertaking given by King Henry I, but unfortunately it is undated.

L: La Monte, "Cartulary," Appendix, pp. 495-498

L: De emptione duorum milium bisanciorum super psalmis[a]

Cononne[b] chose soit à tous ceulx qui sont present et qui sont advenire que nous Johan, sire de Cesaire, et Jehan de Ybelin prometons et fermes[c] tenus en bonne foy et sans mal engin à nos[d] monseigneur E[ustorgue], par la grace [31r] de Dieu archevesque de Nicosie, que nous ferons et pourchasserons en tel magniere que nostre seigneur H[enri], par la grace de Dieu noble roy[e] de Cipre, fera et octroiera à vous ou à vostre commandement une vente de deux mille besans blans de rente chacum an, pour pris de XXIIII mille besans blans, en nous[f] en fera privilege en tel forme:

"Notum sit omnibus tam presentibus quam futuris quod ego, H[enricus], Dei gratia rex Cipri, vendo, cedo, et trado vobis, domino Eustorgio, venerabili archiepiscopo Nicosiensi, et ecclesie vestre, redditus duorum milium

bisanciorum alborum annuatim, precio viginti quatuor milium bisantiorum alborum, quos a nobis[g] confiteor recepisse, que duo milia bisantios reddituum assigno vobis et successoribus vestris, et ecclesie supradicte, super omnibus redditibus Salinarum[l] mearum per quatuor[h] anni terminos, scilicet de tribus in tres menses[i] quingentos bisantios persolvendos. Si quid[j] autem deficeret, quominus vos, vel successores vestri, vel ecclesia prelibata de predictis redditibus Salinarum, solutionem integram haberetis de duobus millibus bizantiis supradictis, totum defectum assigno vobis super omnibus aliis meis redditibus regni Cipi.[k] Quam venditionem et assignationem ego et heredes mei tenemur vobis et successoribus vestris et ecclesie vestre defendere in perpetuum et tueri contra omnes personas ab omni calumnia et querela. In cuius testimonium presens privilegium fieri[l] feci ac sigillo meo plombeo sigillari. Huius rei testes sunt B. de Ybellino etc.[m]"

Et cests choses nous vos prometons et sommes tenus de faire et acomplir, dedens XL jours que vos[n] ou vostre[o] commandement aures requis au roy devant nommé les choses desus monés,[p] et se[q] roi ne se[q] faisoit, nous sommes[r] tenus à vous et à votre commandement come pleges et dettes de faire votre grace et votre bon voloir par tout les moys d'Apvril[s] qui doibt venir prochainement de XXIIII mille besans blans que le roy nous[t] doibt et par ainssi[u] que nos[d] et vostre eglise nous deues estre aidans et conseillans à tous vostre pooir de faire nous recouvrer les XXIIII mille besans besans[v] desus nommés de notre seignor le roi devant nommé, autre si come si nos[d] feries por nos[d] maisme, et se le roy nos fait la vente desus nommée, et le privilege si come[w] nous le vous avons promis vos feres au roi vostre[x] privilege de lui rendre la vente devant ditte,[y] et le privilege que il vous ara de ce fait se il ou sin[z] comandement paie à vos ou à vestre commendement de la feste de la toussains qui est advenir prochainement, de dens ans les XXIIII mille besans blans que il nos doibt, ou se* mains y a en la dette se il vous paie tant come il vous doibt, et par si che le fruit que vos en aures reccu[aa] soit conte en la page, et se il advenit que le roi ne nos paie ce que il nos doibt dedens, les III ans si[bb] comme il est dessus divisé la vente, et le privilege de la vente, devient estre ferme et estables à tous jours mais, et le[cc] fruit que vus en aures receu dedens les III ans doibt [31v] estre nostre,[dd] et nos[d] deues par paier au roi tant comme il nos doibt mains de XXIIII mille besans se mains y a,[ee] et en garantie des convenens dessus mons,[ff] nous vous avons faicte une chartre séellée de nos seaux de cire, en la forme desus[gg] divisée.

Et nos, E[ustorgue], par la grace de Dieu arcevesque de Nicosie, avons fait faire cest chartre séellée[hh] de nostre seel de cire, que nos[d] le devant dit J[ohan], scire de Cesarie, et J[ehan] d'Ibelim[ii] deues avoir devers nous[f] pour les convenans que je vous ai faict, en la maniere qu'il sont dessus escript.

De ce sont garens Mesire P[ierre], archevesque de Cesarie;[jj] M.[kk)1)]evesque de St. George; Mesire T., evesque de Limison; Mesire G. Ardel, eslit[ll] de Saette; Mesire H[ugues], albes[mm] de Templo Domini; Mesire O[do], conestable de reaulme de Iherusalem; Mesire B[nn][aliane], sire de Saiette; frere G [uillaume] de Foret, comandeur de l'Ospital de St. Johanni in Cipre. Ce fut faict en Acre, en l'an de l'Incarnation de Notre Seigneur[oo] MCCXXXVI, au mois de Septembre.

Huic[pp] privilegio suprascripto erat imposita quedam bulla cerea viridis cere, pendens cum filo serico, videlicet albo et rubeo, in qua sculptus erat archiepiscopus quidam, et erat scriptum in ipsa bulla, "S[igillum] Eustorgii, Nicosiensis Archiepiscopi.[qq]"

[a)]*lege* Salinis; *corr ad* Salinis L [b)]connue L [c)]*corr ad* seimes L [d)]*corr ad* vos L [e)]roi L [f)]*corr ad* vous L [g)]*corr ad* vobis L [h)]quattuor L [i)]me ses L [j)]quidem L [k)]*lege* Cipri; Cipri L [l)]feiri L [m)]et al L [n)]*corr ad* nos L [o)]*corr ad* nostre L [p)]només L [q)]*corr ad* le L [r)]somes L [s)]d'Avril L [t)]nos L [u)]ainsi L [v)]*lege* blans; *om* [w)]si come] sicome L [x)]votre L [y)]dite L [z)]son L [aa)]receu L [bb)]sic L [cc)]les L [dd)]*corr ad* vostre L [ee)]or L [ff)]només L [gg)][dessus?] L [hh)]seelee L [ii)]d'Ibelin L [jj)]ce saire L [kk)]*om* L (*has note*) [ll)]elit L [mm)]abbes L [nn)]V; *corr ad* B *in nota* L [oo)]signeur L [pp)-qq)]huic... archiepiscopi *om* L

[1)]Salines was the former name for Larnaca, which was given to it on account of the salt lake located due west of this locality, which did not develop into a large settlement until the later Lusignan and Venetian periods.

51

Acre 1264 September 30

Thomas Berard, master of the Order of the Templars, sold a house in Nicosia and the rights pertaining to it to Bonacursus, a notary acting on behalf of the archbishop and the cathedral chapter of Nicosia, receiving in return 2,000 white bezants. This was done in accordance with the agreement over the transfer of the houses adjoining those of the knight John Martin, and of Lord Nicholas, a knight of St Florence, and which were situated on the public road alongside the house of the bishop of Limassol. The transfer had been effected by the Templars and the abbot of Bellapaïs, acting for the archbishop, in compliance with the terms of a contract drawn up by the notaries Robert and Garnerius. These houses had been the subject of a dispute between the church of Nicosia and the Templars, which had been brought before the archdeacon of Acre, because Nicholas, a canon of the church of Nicosia, had bequeathed them to the Templars in his will. Were the above transaction not to take place, then the archbishop would be obliged to pay the Templars double the sum mentioned above, together with interest and damages (L #99, pp. 476-477).

M: Mas Latrie, Histoire, III, 657-658

Reg: Röhricht, Regesta, no. 1335

LI: De quibusdam domibus que fuerunt quondam Templi[a)]

Noverint universi presentes litteras inspecturi quod nos, frater Thomas Berardi, Dei gratia pauperis militie Templi magister humilis, nosque t[b)] totus ipsius militie conventus, considerantes utilitatem eiusdem domus, et in nichilo exinde ipsam ledi,[c)] pro duobus milibus bisanciis albis de Cipro a te, Bonacurso, notario nobis in presenti[d)] datis, solvente pro reverendo patre domino H[ugone][1)] archiepiscopo Nicosiensi, et capitulo et ecclesia Nicosiensibus et eius vicariis, nomine transactionis et pro transactione habita inter nos, ex una parte, et providum virum fratrem G., abbatem Episcopie, vicarium archiepiscopi antedicti, ex altera, secundum tenorem instrumenti scripti per Robertum et Garnerium, notarios dicte transactionis facte de quibusdam domibus sitis in civitate Nicosie, contiguis dominibus Iohannis Martini, militis, et domibus Nicolai de Sancto Florentino, militis, et vie publice, iuxta domum Nimociniensis episcopi, vel si qua[e)] ei sunt latera, omne ius, si quid in eis nobis competit, remittimus et quietamus tibi, dicto Bonacursio, pro predictis domino archiepiscopo et capitulo et ecclesia Nicosiensi, quarum domorum occasione inter nos et ecclesiam Nicosiensem controversia vertebatur coram venerabili viro domino A.,[f)] archidiacono Acconensi, ratione donationis inter vivos nobis facte de ipsis a Nicolao, quondam canonico Nicosiensi, seu iure legati nobis in sua ultima dispositione relicti. Quam transactionem firmam perpetuo tenere, et contra non venire tibi iamdicto Bonacursio pro predictis stipulanti promittimus, alioquin penam dupli dicte quantitatis solvere, ac damna et expensas et interesse reficere, et[g)] post penam commissam. Nichilominus transactionem servare obligantes pro hiis, iure pignoris, bona omnia nostre domus. In cuius rei testimonium presentes litteras scribi fecimus, et appensione bulle nostre plombee et cum tuba roborari. Datum Accon, anno Domini Mo ducentesimo sexagesimo quarto, pridie kalendas Octobris.

Huic scripture seu littere suprascripte erat imposita quedam bulla plumbea, pendens cum filo serico, videlicet albo et nigro, in qua erat scriptum a parte una "S[igillum] Militum," et alia parte erat scriptum, "De Templo Christi". [32r]

a)*om rubric* M B)*om* M; *lac add* V c)[volentes] *add ut corr* M d)in presenti] inpresenti M e)que M f)*om* M g)etiam M

1)Hugh of Fagiano, an Italian Praemonstratensian who came to Cyprus in 1248 and in 1251 succeeded Eustorge as archbishop of Nicosia.

52

Nicosia 1292 September 10

Gerard of Antioch, a canon of Nicosia, sold for the sum of 2,800 white bezants a house to the Franciscan John of Ancona, archbishop of Nicosia. The house, located in Nicosia, had the house of Marrinus Marini to the east and west of it, adjoined the south side of the house of the priest Nicholas, canon of the church of St Barnabas, and was to the north of the public way. Gerard had received the 2,800 white bezants from the archbishop and the judge Scoro, steward and agent of the Franciscans in Nicosia, who had forwarded the money as part-payment of the sum of 4,000 white bezants. The Franciscans owed this money to the archbishop and the church of Nicosia as payment for a house which they had bought from the archbishop. As a safeguard for the Franciscans the above sale had taken place 'according to the assises and customs of the kingdom of Cyprus', before the viscount of Nicosia and his jurors (L #106, pp. 480-481).

M: Mas Latrie, Histoire, III, 675

LII: De emptione domus quondam domini Gerardi de Anthiochia, canonici Nicosiensis[a)]

In nomine Domini, amen. Anno nativitatis Eiusdem millesimo ducentesimo nonagesimo secundo, indictione quinta, die decimo mensis Septembris. Noverint universi presens publicum instrumentum et etiam inspecturi[b)] et audituri quod, in presentia mei notarii et testium subscriptorum ad hoc specialiter vocatorum et rogatorum, dominus Gerardus de Antiochia, canonicus Nicosiensis, non vi nec dolo inductus, nec metu coactus, sed cum suo consilio et provisione munitus, vendidit et venditionis titulo tradidit reverendo patri domino fratri Iohanni, de Ordine Minorum, Dei gratia Nicosiensi archiepiscopo, ementi et recipienti, pro parte et nomine et ad opus ecclesie sue predicte, quandam domum suam positam in Nicosia, cum omnibus iuribus et pertinentiis suis, subscriptis finibus limitatam, videlicet ab oriente et ab occidente domus est Marrini[c)] Marini; a septentrione papa Nicola Abutis, canonicus Sancti Barnabe,[1)] et a meridie, via publica, pro bisanciis albis de Cipro duobus millibus et octingentis, quos bisancios duo milia et octingentis[d)] idem dominus Gerardus, venditor, recipit et habuit ab eodem domino archiepiscopo et iudice Scôro[e)] yconomo vel actore Ordinis Fratrum Minorum in Nicosia, solvente pro parte et nomine dicti domini archiepiscopi et ecclesie sue pro dictis Fratribus Minoribus et ecclesia eorum, de precio bisanciorum alborum de Cipro quatuor millium, quos dictus dominus archiepiscopus habuit et recepit a conventu Fratrum Minorum de Nicosia, de venditione cuiusdam domus sue, quam vendidit Fratribus Minoribus supradictis, secundum quod apparet per quoddam publicum instrumentum confectum manu mei notarii infrascripti. De quibus bisanciis duobus milibus et

octingentis sibi solutis a predictis personis, nomine venditionis eiusdem, pro parte predicti archiepiscopi et ecclesie memorate, de precio predictorum bisanciorum quatuor millium[f] redacto, ex venditione dicte domus quam dictus archiepiscopus et capitulum eius vendiderunt dictis Fratribus Minoribus, ut superius dictum est, dictus dominus Gerardus se bene solutum, contentum, et pacatum[g] vocavit. Renuncians exceptioni predictorum bisanciorum, non habitorum et non perceptorum, non numeratorum et non ponderatorum; transferens in eundem dominum archiepiscopum et ecclesiam suam dominium et possessionem dicte domus, cum omnibus iuribus et pertinentiis suis; dans et concedens, ex causa predicta, eidem domino archiepiscopo, et ecclesie sue, ac suis successoribus, plenam et liberam licentiam, potestatem intrandi et capiendi tenutam et possessionem eiusdem domus, et eius dominium nanciscendi,[h] tenendi, possidendi, gaudendi, alienandi, et de ea et in ea faciendi velle eorum tanquam de aliis rebus et similibus pertinentibus ad memoratam ecclesiam; promittens eidem domino archiepiscopo, legittime stipulanti, domum predictam cum iuribus et pertinentiis suis defendere et disbrigare ab omnium inquietatione et molestia, a quibuscumque personis in iudicio et extra iudicium, et venditionem et alienationem eandem[i] omni tempore ratam et firmam habere et tenere, et nullo unquam tempore contrafacere vel venire, sub pena dupli quantitatis eiusdem, et totiens comitatur et exigatur cum effectu quotiens actum esset contra premissa vel aliquod premissorum; et pena predicta commissa soluta vel non nichilominus omnia et singula supradicta in suo robore perseverent; et resarcire sibi et ecclesie sue omnia damna et expensas ac interesse que contingeret ipsum aut ecclesiam suam predictam incurrere [32v] occasione predicta; obligando proinde sibi et ecclesie sue omnia bona sua habita et habenda. Et ad maiorem cautelam dictorum fratrum, predicta venditio et omnia et singula supradicta celebrata fuerunt secundum assisias et consuetudines regni Cipri, coram vicecomite et iuratis civitatis Nicosiensis, ad hoc specialiter tanquam curia convocatis. In cuius rei testimonium, et tam ad cautelam predictorum, et predicti domini archiepiscopi, et ecclesie sue, et ut possit in posterum de predicta venditione liquere, quam ad cautelam Fratrum Minorum, ut constet in posterum, quod predicti II m et VIII C bisantii albi, redacti ex[j] precio venditionis domus antedicte Nicosiensis ecclesie, vendite Fratribus Minoribus predictis, conversi sunt eo modo ut predicitur in utilitatem ecclesie antedicte, facta sunt inde duo publica instrumenta consimilia, quorum unum esse debet penes archiepiscopum supradictum et ecclesiam suam, et alterum penes fratres supradictos. Actum Nicosie, in magna camera domus archiepiscopalis, presentibus dominis reverendo patre domino Nicola Hungaro, Dei gratia Paphensi episcopo; Andrea di Neapoli, vicecomite civitatis Nicosie; Iohanne de Bitunes, Balduino Eltardo, iuratis curie dicti vicecomitis; presbitero Petro, magistro capellano Nicosiensis ecclesie predicte; aliisque pluribus ad hoc

vocatis testibus et rogatis. Ego, Petrus Bonus de Regio, imperiali auctoritate notarius publicus, hiis omnibus et singulis supradictis interfui, audivi, et ea rogatus scripsi, et in hanc publicam formam reddegi, meoque signo signavi.

[a]*rubric om* M [b]et etiam inspecturi *corr ad* inspecturi et etiam M [c]*om* M [d]octingentos M [e]M *habet* Christophoros, *sed* V *habet* Scôro [f]milium M [g]se *add* M [h]*corr* V [i]eamdem M [j]*corr ex* et V

[1]St Barnabas was the Nicosia residence of the Greek bishop of Solia following the promulgation and implementation of the Bulla Cypria in 1260.

53

Nicosia 1233 December

King Henry I of Cyprus made known the sale of the presterie of Timios Stavros by his liegeman, Baldwin of Morphou, to Eustorge the archbishop of Nicosia, for 1,800 white bezants. Included in the sale were lands adjacent ot the presterie given to Baldwin by Aimery of Bethsan (in Syria) (L #38, pp. 459-460).

L: La Monte, "Cartulary," Appendix, pp. 492-494

LIII: De emptione prestarie vocate Timios Stavros

In nomine Patris, et Filii, et Spiritus Sancti, amen. Ego Henricus, Dei gratia rex Cipri, notum facio tam presentibus quam futuris quod Balduinus de Morfo, meus homo[a] ligius, in mea presentia constitutus, consensu meo et voluntate et auctoritate mea, vendidit, cessit, et tradidit venerabili patri domino Eustorgio, Nicosiensi archiepiscopo, nomine ecclesie Nicosie, precio bisanciorum mille octingentorum alborum, quandam prestiam sitam in territorio Nicosie, que Timios[b] Stavros vulgariter appellatur, cum omnibus terris cultis et incultis, domesticis atque silvestribus, planis et montanis, arboribus, vineis, agris, nemoribus pascuis, domibus, furnis, molendinis et aquis, et cum omnibus rebus et iuribus et rationibus eidem pristrie pertinentibus, et cum omnibus suis pertinentiis et divisis. Item, terra eidem prestrie continguam[c] quam Almaricus de Bethsan concessit Balduino de Morfo superius memorato. Predictam itaque prestriam et prefatam terram, cum omnibus et singulis supradictis, concedo et confirmo eidem domino archiepiscopo et eius successoribus in perpetuum possidendas, ita quidem quod idem archiepiscopus et successores sui et ecclesia Nicosiensis de prefatis prestria et terra, cum omnibus et singulis supradictis, possint facere quicquid velint, id est donare, vendere, obligare, vel alio modo

concedere cuilibet persone, tam ecclesiastice[d] vel religiose quam etiam seculari, sine molestia et contradictione mea heredumque meorum, et omnium personarum, sine aliquo servitio libere ac quiete. In cuius rei testimonium presens privilegium fieri feci, ac impressione sigilli mei plumbei communiri.[e] Testes huius rei sunt Iohannes de Ibellino, dominus Beriti; Iohannnes,[f] [33r] dominus Cesarie; Iohannes[g] de Ibellino minor; Balianus de Ibellino; Balduinus de Ybellino; Guillermus vicecomes; Arneisius de[h] Gibelet. Datum Nicosie per manum Bonvasali[i] de Aldo, cancellarii regni Cipri. Anno Incarnationis Dominice M°CC°XXX°III, mense[j] Decembris.

Cui[k] privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico rubeo, in qua scriptum erat a parte una, "Henricus, Rex Cipri"; ab alia vero parte scriptum erat, "Civitas Nicosie.[l]"

[a]meus homo] meo home (!) L [b]Temios L [c]contiguam L [d]quam *exp* V [e]communiti (!) L [f]*lege* Iohannes; Joannes L [g]Joannes L [h]Arnesius L [i]Bonivassali L [j]Octobris *exp* V [k-l]cui... Nicosie *om* L

54

Nicosia 1239 April

King Henry I of Cyprus established an annual grant of 200 white bezants, to be paid in perpetuity for the performance of masses for his relation the late Hugh of Ibelin by a priest who would be maintained by the church of Nicosia. This sum was to be drawn in August from the incomes of the casale called Morphites, at the time when threshing was taking place. Any shortfall in the above incomes was to be made good from all the royal incomes in the kingdom of Cyprus (L #45, p. 462).

L: La Monte, "Cartulary," Appendix, pp. 498-499

LIIII:[a] De ordinatione unius assisie per regem super bonis ipsius regni

In nomine Patris, et Filii, et Spiritus Sancti, amen. Notum sit omnibus tam presentibus quam futuris quod ego, Henricus, Dei gratia rex Cipri, dono, concedo, et confirmo in perpetuam elemosinam Deo et ecclesie Nicosiensi,[b] pro anima dilecti consanguinei mei Hugonis de Ibellino, ducentos bisantios albos annuatim assignatos super omnibus redditibus casalis quod appellatur Morfites, tempore arearum, videlicet per totum mensem[c] Augusti, annis singulis persolvendos. Si quid autem defecerit ad solutionem prefactorum bisantiorum, totum defectum assigno eidem ecclesie super omnibus aliis redditibus meis[d] regni Cipri, dicta vero ecclesia pro predicta elemosina debet habere et tenere

perpetuo unum sacerdotem pro anima predicti consanguinei mei divina officia celebrantem. Ut autem predicta omnia plenum robur habeant firmitatis presens privilegium fieri feci,[e] ac sigillo meo plumbeo sigillari. Huius rei testes sunt Balianus de Ibellino, dominus Beriti et comestabulus regni Cipri; Iohannes de Ibellino; Baldoynus de Ibellino; Guido de Ibellino; Arneisius[f] de Gibeleto. Actum Nicosie, anno Incarnationis Dominice M°CC°XXXIX, mense Aprilis. Datum per manum Bonvasali de Aldo, regni Cipri cancellarii.

Cui[g] privilegio erat imposita quedam bulla plumbea, pendens cum filo serico rubeo, in qua sculptus erat a parte una rex quidam, et erat scriptum, "Henricus, Rex Cipri"; ab alia vero parte erat sculpta quedam civitas, et erat scriptum, "Civitas Nicosie.[h]"

[a]LIV L [b]Nicosiensis (!) L [c]mensi (!) L [d]mei L [e]fieri feci *om* (!) L [f]Arnesius L [g)-h)]cui... Nicosie *om* L

55

Nicosia 1239 December

King Henry I of Cyprus confirmed the annual grant of 100 white bezants, to be paid to the church of Nicosia from all the revenues of the city of Nicosia, for the performance of masses for the soul of his late uncle Guy of Lusignan, king of Jerusalem and lord of Cyprus. These had initially been established at the time of his death. The sum was to be paid in instalments of 25 bezants every three months. The priest to be set up by the archbishop of Nicosia for performing these masses would also receive 60 measures of corn at his house every August, and 50 measures of wine every November (L #46, pp. 462-463).

M: Mas Latrie, Histoire, III, 642-643

Reg: Röhricht, Regesta, no. 1092

LV: Concessio alterius assizie super reditibus regis Cipri[a]

In nomine Patris, et Filii, et Spiritu Sancti, amen. Notum sit omnibus tam presentibus quam futuris quod ego, Henricus, Dei gratia rex Cipri, concedo et confirmo Deo et ecclesie Nicosiensi elemosinam que fuit instituta in eodem[b] ecclesia pro anima patrui patris mei, domini Guidonis inclite recordationis regis Iherusalem illustris, et domini Cipri a tempore mortis sue, videlicet C bisantios albos annuatim, qui fuerunt assignati eidem ecclesie super omnibus redditibus testarie civitatis Nicosiensis. Et si inde defuerint, super omnibus aliis meis redditibus melius apparentibus regni Cipri. Scilicet de tribus in tres menses

XXV bisantios, annis singulis persolvendos; et modios LX[c)] frumenti annuatim, per totum mensem Augusti, in domum sacerdotis qui per archiepiscopum in ecclesia Nicosiensi fuerit institutus ad hanc assisiam deferendos; et metras L vini annuatim per totam[d)] mensem Novembris, in domum eiusdem presbiteri similiter deferendas. Dictus vero archiepiscopus et[e)] ecclesia Nicosiensis[f)] instituet et tenebit perpetuo unum sacerdotem pro anima dicti regis, patrui patris mei, divina officia celebrantem. Ut autem predicta omnia plenum [33v] robur habeant firmitatis, presens privilegium fieri feci, ac sigillo meo plombeo sigillari. Huius rei testes sunt Balianus de Ibellino, dominus Beriti et comestabulus regni Cipri; Henricus, filius principis Anthiocheni; Baldoinus de Ibellino; Guido de Ibellino; Baldoinus de Morfo; Robertus de Monte Gisardo; Arnisius de Gibeleto. Actum Nicosie, anno Incarnationis Domini M CC XXXIX, mense Decembris. Data per manum Bonovasali de Aldo, regni Cipri cancellarii.

Cui[g)] privilegio suprascripto erat imposita quedam vera bulla plumbea, pendens cum filo serico rubeo, in qua sculptus erat a parte una rex quidam, et erat scriptum, "Henricus, Rex Cipri"; ab alia vero parte erat sculpta quedam civitas, et scriptum erat, "Civitas Nicosie."[h)]

[a)]*rubric om* M [b)]eadem M [c)]XL M [d)]*corr ad* totum M [e)]in M (*lege*) [f)]Nicosiensi M (*lege*) [g)-h)]Cui... Nicosie *om* M

56

Nicosia 1270 October

King Hugh III of Cyprus and Jerusalem[1)] set up two annual grants of income for the performance of masses for the souls of his late mother Isabel, and the late John of Ibelin the Younger, lord of Beirut. Bertrand, the electus *of Nicosia, and the chapter of the cathedral of St Sophia were to receive 500 white bezants every year on behalf of the church of Nicosia from the revenues of the* casale *of Ennea Milies, in instalments of 125 bezants every three months. Any shortfall was to be made good from the rents of the royal gardens of Nicosia, and if these did not suffice then from all other royal incones drawn in Cyprus.*

Two priests were to be maintained for performing the above masses, with each receiving 250 bezants annually, for which they had to chant requiem masses daily. Regarding the other offices, one priest was to perform them at the altar of Our Lady, and the other at the new altar erected in honour of St George, by the pillar near the grave of St John of Ibelin opposite the other pillar by the altar of St Nicholas, with the exception of Sundays and feastdays, and Saturdays, during which the priests were to take part in the proper services. The king and his heirs were to enjoy the same rights of protection over the two priests as over lay persons, and were to replace by persons of their own choosing as new priests those whose positions had become vacant through death or some other cause. Should the cathedral of Nicosia through

its own fault fail to maintain the two priests in the manner prescribed, the endowment could be conferred upon another church or withheld by the king according to his wishes.

Since the casale *of Ennea Milies had been given for life to Philip of Scandelion, the king's liegeman, the above endowment was to be maintained from the incomes of the royal gardens of Nicosia until his death, and from other royal revenues on Cyprus if these proved insufficient. The first two priests appointed were the royal chaplains Peter and Simon. Following the appointment of a new archbishop, the king was to confirm and duly seal the awarded grant with the seal of the cathedral chapter (L #101, pp. 477-478).*

M: Mas Latrie, Histoire, III, 660-662

Reg: Röhricht, Regesta, no. 1375

LVI: Concessio facta per regem de duabus assiziis super bonis regni[a)]

Nos Hug[ue], par la[b)] grace de Dieu XII[e c)] roy de Iherusalem Latin[d)] et roi de Cipre, faisons assavoir à tous ceulx qui cest privilege liront ou orront que nos, par[e)] nous et par[e)] noz successeurs, donnons, octroions, et confermons en perpetuel aulsmone, pour l'ame de nous et de madame Yzabel, nostre mere, et de Iohan d'Ibelin le jeusne, iadis seigneur de Baruth, que Dieu pardoint, et por les ames de nos predicesseurs et de noz successeurs, à vos, maistre Bertrand, par la grace de Dieu ehlit et doien de l'eglise de Nicosie et à vous, le capitre de la devant dicte esglize, recevant cest don et ceste aumosne pour la devandicte eglise et en son nom, cinc cens besanz blans chacum an, assenés à recepvoir sur toutes les rente de notre caseau Enia Melias, per quatre termines de l'an, de trois en trois mois, à chacune paie cent et vint et cincq besanz. Et se de là failloit, sur toutes noz rentes des iardins de Nicosie. Et se de là deffailoit, sur toutes noz aultres rentes de notre reaulme de Cipre, mieulx apparens. Pour lesquelz cinc[f)] cens besanz, vous, le dessudis, avés promis et prometés pour nous[g)] et pour vostre eglise, et estes tenus, à nous et à nos hoirs, et à nos successeurs, à tenir en la ditte eglise perpetuelement deux prestres aïans chacum deux cens et cinquante besanz blans l'an, lesquelz,[h)] pour l'ame de nous et de nostre dessusdis[i)] mere et Johan d'Ibelin desusdis, et de nos predicesseurs et de nos successeurs, i chanteront chacum jours messes de Requiem, et les aultres offices tels comme il fouvient,[j)] l'ung à l'autel Nostre Dame, et l'autre à l'autel noeuf qui est faict en l'onneur de monsieur Sainct George, tenant au pilier qui est prochain au lieu[k)] où ledit Johan d'Ibelin gist,[l)] et encontre l'autre pilier par devers boire, où l'autier de Sainct Nicolas est. Sauf les dimenches et les festes solemnelles et doubles, et les Samedis, auquelz nous voulons qu'il puissent chanter, s'il leur plaist, des propres services, des festes, et de Notre Dame, faisant propre commemoration pour l'ame de nous et des dessusdis. Et par ainsi que nous et nos hoirs aions en ces deux prestres plain droit de patronnage comme gens laies, c'est assavoir que nous, au commencement et à chacune fois que d'aulcun des dis prebstres

defauldra, soit par mort naturel ou[m] par aultre maniere que ce soit, peusions presenter autre prestre en son lieu, et que nous[g] et vostre ditte eglise et ses ministres soient tenus de le recepvoir, se ainsi estoit qu'il n'i eust cas apert pourquoi nous le peusions ou deusiés refuser. Et adonc se le cas i fust, que nous ou nos hoirs ou successeus[n] peusions autre, une fois ou pluseurs fois, presenter, tant que nostre volenté en fut paracco[34r]mplie. Et tout aultre maniere de droit et de patronnaige[o] y aions. Et se il advenist, par aulcune maniere quelquelle fust, que les desusdis prestres ne fusent tenus en la dicte[p] eglise en la forme desus devisée, et que ce fust pour le dafault de la ditte eglise, ou des ministres qui y verroient,[q] que nos les devant dis cinc cent besanz de nostre propre auctorité, sans nulles mesprisure, puissons prendre, saisir, et rapeler, et donner en aultre lieu, ou tenir à nous, comme la nostre propre chose à notre volunte. Et pour ce que nous avons donne a nostre homme Philippe de Scandalion,[r] le devant dit caseau Enia Melias, à aver et posseer tout sa vie, nous voluns que le devant dit assenement soit paié tres l'orres, iusque à son deces des assenemens desus nommés, c'est assavoir sur nos rentes des jardins de Nicosie. Et ce de là defalloit, sur[s] toutes nos aultres rentes de Cipre mieulx apparans. Et apres le[t] deces du dit Philippe du Scandelium, volons qu'il soient paié de nostre devant dit caseau Enia Melias, par la maniere dessus divisée. Et de ces choses desusdittes de garder, tenir, et acomplir selonc la forme desus divisée, nous vous[u] doné cest nostre privilege, bolé de plomb, empreint en nos drois comme[v] de nostre reaulme de Cipre, ou la garantie de partie de nos homes, qui y furent presens, dont sensievent les noms: Simon deu For, Johan de Sansons, Philippe de Scandelion, Johanni[w] deu For, Gaultier de Luxier, et Jofrey Balin. Et les premiers prestres qui nous vous avons presentés si ont estés[x] nos chappelains sire Pere et sire Simon. Et nos[y] nous en avés donné semblable privilege a cestui, séelée[z] du seau[aa] du[bb] plomb de vostre capistre. Et nous prometons[cc] à bonne foi que, si tost comme[dd] il polra[ee] et aura prelat en vostre eglise,[ff] nous en ferons[gg] avoir à nous ou à nos hoirs leur privilege bollé de plombe, de la tenor[hh] de celui que vous nous avés donné, séelée du seau du capitre, per lequel vos recognoissiés et octroiés toutes les choses qui sont en cest privilege. Ce fut fait à Nicosie, en l'an de l'Incarnation notre Seigneur Ihesus Crist mil et CC et septante, au moy d'Octobre. Donné par le main de Pierre, evesque de Baphe et cancelier du reaulme et[ii] de Cipre.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico albo et celestis,[jj] in qua scultus erat a parte una rex quidam; ab alia parte erat sculpta quedam ysula.[kk] Scriptum erat, "Hugo, Dei Gratia Rex Cipri Quintus. Insula Cipri et Civitas et Castra."

a) *rubric om* M b) las L *dans incipit* c) III L *dans incipit* d) *om* (!) L *dans incipit* e) *corr ad* por M f) cinq M g) *lege* vous h) lesquels M i) dessudis M j) *corr ad* convient M k) qui

pri *exp* V [l]M *legit* guist *et corr ad* gist [m]o M [n]successeurs M [o]patronaige M [p]ditte M [q]*corr ad* venroient M [r]Scandali ou V [s]sour M [t]M *legit se et corr ad* le [u][avons] *add* M [v]*corr ad* comme M* [w]Joham M [x]si ont estés *iter* V [y]vos M [z]scélée M [aa]sceau M [bb]*corr ad* de M [cc]*corr ad* prometés M [dd]come M [ee]potra M [ff][vos] *add* M [gg]ferés M [hh]tenore M [ii]*del ut corr* M [jj]celesti M [kk]insula M

[1]The first king of both Cyprus and Jerusalem since Aimery. See P. Edbury, Kingdom of Cyprus, pp. 34-36, 89-90. As the document says, Hugh was the 12th king of Jerusalem and the 5th of Cyprus.

57

Nicosia 1286 January

Henry II, king of Cyprus and Jerusalem, granted master Lanfranc, vicar of the church and of the electus of Nicosia, and the chapter of the cathedral of Nicosia an annual annuity of 200 white bezants, to be drawn from the incomes of the Black Baths once belonging to Sir Aimery Barlais. This was effected in return for the performance of masses for the souls of his uncle Baldwin of Ibelin, former constable of the kingdoms of Jerusalem and Cyprus. Should the above incomes prove wanting, the shortfall was to be made up out of the incomes of the casalia Arasse and Quindenari, and should this still not suffice, then from all royal revenues on Cyprus. The annual annuity was to be paid in instalments of 50 bezants every three months, for which Lanfranc and his chapter were obliged to maintain a priest in their church on a permanent basis. He was to be paid 165 white bezants annually, and would sing a daily requiem mass for the soul of the constable at the new altar erected in honour of St Francis, except on feast days, Saturdays and Sundays, during which he would take part in the regular services for the festivals and for Our Lady, making due commemoration for the departed soul of the constable.

The remaining bezants were to be kept in the church for the celebration of high mass for the soul of the constable at the high altar, to be done on a permanent basis on each anniversary of his death. The priests to be appointed to this position would be under royal patronage, and upon their death or translation would be replaced by royal nominees. Should it occur that the priests were not being maintained in the prescribed fashion, or that the anniversary of the constable's death was not being commemorated according to the above stipulations through the fault of the church and its ministers, then the royal endowment could be conferred upon another secular church or religious house. The first priest so appointed was the royal chaplain Stephen Durant of Auvergne (L #103, pp. 479-480).

M: Mas Latrie, Histoire, III, 669-670 (parts omitted)

Reg: Röhricht, Regesta, no. 1461

LVII: Constitutio alterius assizie de bonis regis[a]

En nom du Pere, et du Fil et du Sainct-Esperit, amen. Nous, Henris, par la grace de dieu XIIIe roi de Iherusalem Latin, et roi de Cipre, faisons assavoir à tous ceulx qui cestui present privilege liront ou orront que nos, pour nous et pour nos successeurs, donnons, octroions,[b] et confirmons en perpetuel ausmone, pour l'ame de nostre chier et amé oncle Bauduim[c] d'Ibelin, conestable des roys jadis des roiaume[d] de Iherusalem et de Cipre, dont Dieu ait l'ame à vous, maistre Lanfranc, doyen de l'eglise de Nicosie et vicaire del ehlit[e] de ladite eglise, et à vous le capitre de la meisme eglise, recevant cestui don et cest aulmosne pour la devantdite eglise et en son nom, deux cens besanz blans chacum an, assenés à recepvoir sur les rentes de nos bains nors, qui furent iadis de sire Aymeri Barlais. Et se de là deffalloit, sur toutes les rentes de nos cayseaus Arasse et Quindenari. Et se de là deffalloit sur toutes [34v] nos aultres rentes de nostre reaulme de Cipre mains[f] apparans. À paier par quatre termines de l'an, de trois en trois mois, à chacune paie cinquante besans. Pour lesquels dessusdis besans vous les dessusdis avés promis et prometés, pour vous et pour[g] votre eglise, et estes tenus à nous et à nos hoirs et à nos successeurs à tenir en ladite eglise perpetuelement ung prebtre, ayant chacum[h] an cent et sectante et cincq besans blans, lequel, pour l'ame dudit conestable nostre oncle, cantera chacum[h] iour messe de Requiem, en l'autel noeuf que nous avons faict faire desoubs le letrin de notre[i] eglise à l'honneur de monseigneur sainct[j] Francois. Sauf[k] les dimenches et les festes solemnes et doubles et les Samedis, ausquelz nous volons qu'il puisse chanter, se à lui pleist, le propre service des festes et de Notre Dame, faisant propre commemoration pour l'ame de conestable desus nommé. Et des aultres besans qui demeurent, vous aves aussi promis et prometés, pour nous[l] et pour nostre[m] eglise, et estes tenus, à nous et à nos successeurs, de faire anniversaire en vostre eglise, et chanter la grant messe au grant autel, pour l'ame du desusdis conestable, perpetuellement chacun an, à tel iour comme Dieu à faict son commandement de lui. Lesquelz les desusdis besans nous avons donné et donnons en aulmosne sicomme est desusdis, recepuant à nous et à nos hoirs, et à nos sussesseurs en eaus toutes manière de droit de patronnage, et specialement que nous, au commencement et à chacune fois que ledit prestre defauldra, soit par mort naturelle ou par aultre manière, puissons presenter aultre prestre en son lieu, et que vostre dicte eglise et ses ministres soient tenus de recepvoir, se ainsi estoit qu'il n'e ust cas appert pourquoi nous le puissions ou deusiés refuser. Et adonc se le cas y fut, que nous, ou nos hoirs, ou nos successeurs, puissiens, une aultre fois ou pluseurs foi, presenter, tant que nostre[n] volenté, ou de nos successeurs, en fut paracomplie. En toute aultre manière que quel fut de droit de patronnaige y aions. Et s'il

advenist, par aulcune manière que quel fust, que le desusdis prestre ne fut tenus en la devant dicte eglise, ou le dit anniversaire ne fut faict en la manière desus divisée, et que ce fut par la defaulte de la dicte eglise, ou des ministres qui y viendroient, que nous, ou nos hoirs, ou nos successeurs, les devansdis besans de nôtre propres auctorités, sans nulles mespriseure, puissiens prendre, saisir, et rapeler la ditte aulmosne, et la donner à aultre, ou religion ou seculière, sicome semblera meyus à nous ou à nos successeurs, pour faire le service devantdit et du prestre et de l'anniversaire pour l'ame de desuldis. Et notre entendement et volunté est que quoy qu'il adviengne, que nous et nos hoirs et nos successeurs puissiens retenir, ne tollir l'aumosne à nous,[l] ne convertir la en aultre chose fors à ce qu'est desus devisé, ce est assavoir à l'assice d'ung prebtre et à l'anniversaire.[o] Et de ces choses desusdicte[p] garder, et tenir, et acomplir selonc la forme desus devisée nous vous avons donné cestui notre privilege, bullé de plomb empraint en nos drois coins de notre reaulme de Cipre, ou la garantie de partie de nos hommes qui y furent presens, desquelz[q] ce[r] sont les noms [35r]: Balien d'Ibelin, senecal de reaulme de Cipre; Gaultier d'Antioche, chambrelain dudit reaulme; Baudoin de Nores, Johan le Tor, Pierres de Nores, Brimont de Brie, Hugue d'Aguilier, et pluseurs[s] aultres. Et le premier prestre que nous vous[t] avons prresente[u] est Sire Estienne Durant l'Auvergnas, nostre capellain. Et vos nous avés donnés privilege de ce, seelé du seau de vostre capitre. Et nos[v] prometés à bonne foi que, si tost come il y aura prelat en vostre eglise, vous en feres[w] avoir à nous, ou à nos hoirs, son privilege bullé de plomb, de la teneur de celui que vous nos avés donnés seelé du seau du capitre, par[x] lequel vous recongnoissiés et ottroiés toutes les choses qui sont en cestui present[t] privilege. Ce fut fait à Nicosie, en l'an de l'Incarnation Nostre Seigneur Ihesus Crist mil[y] CC LXXX et VI, au moy de Janvier.

Cui privilegio suprascripto erat imposita quedam bulla vera plumbea, pendens cum filo serico, videlicet albo et celestri,[z] in qua scultus erat a parte una rex quidam, et erat scriptum circumquaque, "Hericus,[aa] Dei Gratia Rex Iherusalem et Rex Cipri"; ab alia vero parte erat sculpta[bb] quedam insula et mare cum navibus, et erat scriptum circunquaque,[cc] "Insula Cipri, et Civitates et Castra."

[a] *rubric om* M [b] otroions M [c] Bauduin M [d] roiaumes M [e] del ehlit] de l'ehlit M [f] *corr ad* miaus M [g] et pour *iter* V [h] chacun M [i] vostre M (*lege*) [j] saint M [k)-o)] sauf... anniversaire *om* M [l] *lege* vous [m] *lege* vostre [n] que nostre *iter* V [p] dessus dictes M [q] desquelx M [r] fut *exp* V [s] plusieurs M [t] *om* M [u] presente M [v] vos M (*lege*) [w] ferez M [x] per M [y] M M [z] celesti M (*lege*) [aa] Henricus M [bb] sculta M [cc] circumquaque M

58

Nicosia 1245 December

Archbishop Eustorge of Nicosia, with the assent of the cathedral chapter, gave Andronicos, his brothers Theodore and John, and their sister Fugna, children of a certain Nicholas Teupetomeno, and their heirs, the house which they and their father had built on the former location of the abbey of Teupetomeno. In return the three brothers and the sister would provide a rotulus of wax for the church of Nicosia every year on the Feast of the Transfiguration, as would their heirs (L #58, p. 466).

M: Mas Latrie, Histoire, III, 646

LVIII: De censu ecclesie abbatie Tenpetomeno[a)]

Noverint universi presentem paginam inspecturi quod nos, E[ustorgius], miseratione divina Nicosiensis archiepiscopus, de communi voluntate et assensu nostri capituli, concedimus tibi, Andronico, et duobus fratribus tuis, Theodoro videlicet et Iohanni, et sorori vestre que vocatur Fugna, filiis quondam Nicolai Teupetomeno,[b)] et tuis et dictorum fratrum heredibus et[c)] uxoribus legittimis procedentibus, domos quas pater vester et vos edificastis in curia ubi fuit olim abbatia que vocatur Teupetomeno, pro censu unius rotulus cere, in festo Transfigurationis, nostre ecclesie anno quolibet persolvendo a vobis quatuor fratribus, vel a quocumque herede vel heredibus vestris, ad quem vel ad quos domus devenerint supradicte. Et nos promittimus vobis et heredibus vestris quod dictas domus defendemus, quantum de iure poterimus, ab alio censu dando a vobis et vestris pro illis. Et ut hec pagina maioris obtineat roboris firmitatem, ipsam duximus sigilli nostri plumbei munimine roborandam. Datum Nicosie, anno Domini M CC XLV, mense Decembris.

Cui[d)] privilegio erat imposita quedam vera bulla plumbea, pendens cum filo serico vermilio, in qua sculptus erat a parte una archiepiscopus quidam, et erat ibi scriptum, "S[igillum] Eustorgii, Nicosiensis Archiepiscopi"; ab alia vero parte erat sculpta ecclesia quedam, et scriptum erat, "Ecclesia Nicosiensis."[e)]

[a)]*om rubric* M; Tenpetomeno corr *s.l. ex* Tenpotomeno V [b)]*vel* Tenpetomeno [c)]*lege* ex? [d)-e)]cui... Nicosiensis *om* M

59

Nicosia 1233 December

King Henry I of Cyprus donated the casale of Mandia to Archbishop Eustorge and the church of Nicosia, with its lands, houses, serfs and rights, for Eustorge, his successors and the church of Nicosia to do with as they pleased (L #39, p. 460).

L: La Monte, "Cartulary," Appendix, pp. 494-495

LVIIII:[a] De casali de Mandia[1] archiepiscopatus

In nomine Patris, et Filii, et Spiritus Sancti, amen. Notum sit omnibus tam presentibus quam futuris quod ego, Henricus, Dei gratia rex Cipri, dono, concedo, atque confirmo vobis, domino Eustorgio, Nicosiensi archiepiscopo, et successoribus vestris, nomine ecclesie Nicosie, casale sive prestriam quod vel que Mendias vulgariter appellatur,[b] cum omnibus terris cultis vel incultis, domesticis atque silvestribus, planis et montanis, arboribus, vineis, agris, nemoribus [35v], pascuis, domibus, furnis, molendinis et aquis, et cum omnibus rebus et iuribus et rationibus eidem casali vel prestrie pertinentibus, et cum omnibus suis pertinentiis et divisis.[c] Item, cum omnibus rusticis, tam masculis quam feminis, eidem loco pertinentibus, et cum omnibus liberis in perpetuum descendentibus ex eisdem de quo casali vel prestria, et de omnibus et singulis supradictis vos, domine archiepiscope, et successores[d] vestri, et ecclesia Nicosiensis de cetero quicquid vobis placuerit facere valeatis, id est donare, vendere, obligare, vel alio modo[e] concedere cuilibet persone, tam ecclesiastice vel religiose quam etiam seculari, sine molestia et contraditione mea heredumque meorum, et omnium personarum, sine aliquo servitio, libere ac quiete. Quod casale vel prestriam, et omnia et singula supradicta, ego et heredes mei tenemur vobis et vestris successoribus, et ecclesie sepefate, contra omnem personam, et ab omni persona, ab omni querela et calunnia[f] in perpetuum defendere ac tueri. Ut autem predicta omnia et singula in perpetuum plenum robur obtineant, firmitatis presens privilegium fieri feci, ac impressione sigilli mei plumbei communiri. Testes huius rei sunt Iohannes de Ybellino,[g] dominus Betiri;[h] Iohannes, domino[i] Cesaree; Iohannes de Ibellino minor; Balianus de Ybellino; Balduinus de Ibellino; Guillelmus vicecomes; Balduinus de Morfo; Arnesius de Gibelet. Datum Nicosie per manum Bonivassali de Aldo, cancellarii regni Cypri.[j] Anno Incarnationis Dominice M°CC°XXX°III°, mense Decembris.

Cui[k] privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico rubeo, in qua sculptus erat a parte una rex quidam, et erat scriptum, "Henricus, Rex Cipri"; ab alia vero parte erat sculpta quedam civitas, et scriptum erat, "Civitas Nicosie.[l]"

[a]LIX L [b]appelatur L [c]diversis (!) L [d]successoris L [e]alio modo] alimodo (!) L [f]calumnia L [g]ibellino L [h]Bereti L [i]*lege* dominus; domino L [j]Cipri L [k)-l)]cui... Nicosie *om* L

[1]L (p. 494, n. 4) states that Mandia was the name of a chain of hills just outside Nicosia. The placename figures as Mandie in Stephen of Lusignan's *Description*, fol. 250a, as one of the hills on which in 1570 the Turks placed cannon during the siege of Nicosia.

60

Nicosia 1234 July

Henry I, king of Cyprus, gave and confirmed the ten carrucae *of land in the region of Maratha, east of the* casale *named Auramique, west of the* casale *of Maratha, south of Sandallaris, and north of that of Styllos, to William son of Acharie, his heirs and those of his wedded wife. This was in exchange for the* presterie *called Kavallari, which Wiiliam held by virtue of its donation to Wiiliam's father Acharie by King Hugh I, the father of King Henry, with a view to augmenting his fief. The* presterie *would now be donated, however, to the archbishop, because it formed part of the properties pertaining to Mandia, previously given by the king to the archbishop and the church of Nicosia. Should the king or his heirs prove unable, however, to fulfill their obligations towards William, then they would be obliged to restore the value of these* carrucae *of land to William or his heirs (L #40, p. 460).*

M: Mas Latrie, Histoire, III, 638

Reg: Röhricht, 1054

LX: De casali de Cavallari archiepiscopatus[a)]

In nomine Patris, et Filii, et Spiritus Sancti, amen. Conue[b)] chose soit à tous ceulx qui sont present et qui sont advenir que je, Henri, par la grace de Dieu roy de Cipre, doing et octroi et conferme à toy, Guillaume, filz de Acharie, et aus[c)] hoirs que tu as et auras de ta femme espose X charruées de terres, qui sont ou terroir de Marathe, et se devisent devers levant au casal qui a nom Auramique, devers occident au casal qui a nom Marathe, devers boire au casal qui a nom Sandallari,[1)] et devers oistre au casal qui a nom Stillos.[2)] C'est assavoir en eschange de la prestrie qui a nom le Cavallari que tu soloies tenir par le don que mon pere de bone memoire, monseigneur Hugue, noble[d)] roi de Cipre, fist à ton pere, Acarie, en creisseiment de son fié, si comme il se contient au previlege du devant dit roi Hugue, mon pere, de ce fait. La quelle prestrie j'ai donnée[e)] à l'arcevesque de Nicosie et à l'eglise de Nicosie, pour ce que il disoit che elle estoit des appertenances de Mendias. Les quelles dix charruées de terres devant nommées je et mes hoirs sommes tenus à toi et tes hoirs motis de garentir et de defendre contre toutes personnes, soit homme ou femme, de tous chalunges et de toutes requestes. Et se moi ou mon hoirs ne les puissions garentir et defendre à toi et à tes hoirs, nos les vos sommes tenus de restaurer à la valeur et à ton gré et de tes hoirs. Et pour ce que cestui mien don soit ferme et stable perpetuellement, je ai cestui privilege fait faire et garnir de mon seel de plomb. De ce sont garent Jehan de Ybelim, seigneur de Barruth; Jehan d'Ibelin, son nepveu; Baliani[f)] d'Ibelim; Bauduym d'Ibelim; Hug[g)] d'Ibelim; Guillaume visconte; Arneis [36r] de Gibelet. Ce fut fait en l'an de l'incarnation nostre

Seigneur Ihesus[h] Crist M CC XXX IIII. Donné à Nicosie, par la main de Bonvasal d'Aude, cancelier du reaulme de Cipre, du[i] mois de Jullet.

Cui[j] privilegio erat imposita vera bulla plumbea, pendens cum filo serico rubeo, in qua sculptus erat a parte una rex quidam, et erat scriptum, "Henricus, Rex Cipri"; ab alia vero parte sculpta erat quedam civitas, et erat scriptum, "Civitas Nicosie."[k]

[a] *om rubric* M [b] connue M, L *dans incipit* [c] aux M [d] *s.l.* V [e] donée M [f] Balian M [g] Hugues M [h] Jesus M [i] *corr ad* au M [j-k] cui... Nicosie *om* M

[1] Maratha and Sandallaris are two small villages north of Famagusta. [2] A village north of Famagusta, but south of Sandallaris and Maratha.

61

Nicosia[1] 1234 August

King Henry I of Cyprus gave and confirmed his donation of the casalia of Mendias and Kavallari, together with their properties, peasants and rights, to Archbishop Eustorge and his successors in the church of Nicosia. They were to possess them in perpetuity and dispose of them in accordance with their wishes (L #42, p. 461).

Previously unedited.

LXI: De Cavallari archiepiscopi

In nomine Patris, et Filii, et Spiritus Sancti, amen. Notum sit omnibus tam presentibus quam futuris quod ego, Henricus, Dei gratia rex Cipri, dono, concedo, atque confirmo vobis, domino Eustorgio, Nicosiensi archiepiscopo, et successoribus vestris, nomine ecclesie Nicosie, Mendias et Kavalari, cum omnibus terris cultis et incultis, domesticis atque silvestribus, planis et montanis, arboribus, vineis, agris, nemoribus, pascuis, domibus, furnis, molendinis et aquis, et cum omnibus rebus et iuribus et rationibus eisdem pertinentibus, et cum omnibus suis pertinentiis et divisis. Item, cum omnibus rusticis, tam masculis quam feminis, eisdem locis pertinentibus, et cum omnibus liberis in perpetuum descendentibus ex eisdem. De quibus quidem omnibus et singulis supradictis, vos, domine archiepiscope, et successores vestri, et ecclesia Nicosie de cetero quicquid vobis placuerit facere valeatis, id est donare, vendere, obligare, vel alio modo concedere cuilibet persone, tam ecclesiastice vel religiose quam etiam seculari, sine molestia et contraditione mea heredumque meorum, et omnium personarum, sine aliquo servicio libere ac quiete. Que omnia et singula

supradicta ego et heredes mei tenemur vobis et vestris successoribus, et ecclesie sepefate, contra omnem personam, et ab omni persona, et ab omni querela et calumnia imperpetuum defendere ac tueri. Ut autem predicta omnia et singula in perpetuum plenum robur obtineant firmitatis, presens privilegium fieri feci, ac impressione sigilli mei plumbei communiri. Testes huius rei sunt Iohannes de Ybellino, dominus Beriti; Iohannes, dominus Cesaree; Iohannes de Ybellino iunior; Balianus de Ibellino; Guillelmus vicecomes; Balalduinus[a] de Morfo, Arnesius de Gibelet. Datum Nicosie, per manum Bonivassali de Aldo, cancellarii regni Cipri, anno Incarnationis Dominice M CC XXX IIII, mense Augusti.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico rubeo, in qua sculptus erat rex quidam, et erat scriptum, "Henricus, Rex Cipri"; ab alia vero parte erat sculptum quedam civitas, et erat scriptum, "Civitas Nicosie."

[a]*lege* Balduinus.

[1]La Monte is in doubt about the location, but V is quite clear.

62

Nicosia 1220 March

Queen Alice, widow of King Hugh I of Cyprus, conceded on a permanent basis the right of using the royal flour mills at Kythrea, free of all charges and tolls, to Archbishop Eustorge and the church of Nicosia. This was done for the redemption of the souls of King Hugh and his forbears, and those of Queen Alice's parents and forbears (L #12, pp. 449).

M: Mas Latrie, Histoire, III, 611

Reg: Röhricht, Regesta, no. 929

LXII: Quod possit libere ecclesie[a] Nicosiensis molere in molendinis regis[b]

In nomine Patris, et Filii, et Spiritus Sancti, amen. Ego, Acliyz,[c] Dei gratia regina Cipri, notum facio tam presentibus quam futuris quod ego, ob redemptionem anime domini mei Hugonis, regis, et antecessorum suorum,[d] et ob redemptionem patris et matris mee et antecessorum[e] meorum, dono et concedo imperpetuum[f] domino Eustorgio, archiepiscopo, et ecclesie Nicosiensi, liberam et absolutam et[g] quietam molturam in molendinis meis de Kethrie,[1] ad usus domus sue, ita quod nichil pro sua moltura persolvere teneatur, sed, ut

dictum est, libere molat et quiete, sine aliqua exactione[h] vel drictura. Ut autem huius libertatis donatio et concessio firma et inconcussa imperpetuum[f] permaneat, presens privilegium sigillo meo sigillari feci, et testibus subscriptis corroborari, quorum hec sunt nomina: dominus [36v] Philippus de Ybellino, baiulus Cipri; Almaricus,[2] Cipri camararius;[i] Guillelmus de Riveth; Laurentius de Morfo; Arneyus de Gibelet; Balduinus de Nores, Guillelmus Raymonz, Actum apud Nicosiam, anno Dominice Incarnationis M CC XX, mense Martio. Datum per manum Rudulfy,[j] regni Cipri cancellarii.

Cui privilegio erat impositum sigillum unum cereum, de cera rubea et glauca, pendens cum filo serico rubeo, in qua[k] sculpta erat quedam aquilla, et erat scriptum, "S[igillum] Aalis, Regine Cipri."

[a] *lege* ecclesia [b] *rubric om* M [c] Aeliys M, L *dans incipit* [d]-[e] suorum... antecessorum *om per homeo* M [f] in perpetuum M [g] M *legit e et corr ad* et [h] exatione M [i] *corr s.l. ex* camarius V [j] Radulphy M [k] quo M

[1] The modern village of Kythrea, north of Nicosia. [2] M notes that this is most likely Amaury de Bethsan.

63

[Acre?] 1222[1]

The abbess and nuns of the Cistercian convent of St Mary Magdalene of Acre, on the advice of Archbishop Eustorge of Nicosia and L. the abbot of Belmont (in Tripoli) unanimously agreed to appoint an abbess for the Cistercian house in Nicosia. The abbess of the Cistercian house in Acre was to preside over this initial election of an abbess for the Cyprus house, and was to ensure that it was conducted in accordance with standard practice. Should this not prove possible, a prioress or some other person was to go over to Cyprus and have the election there confirmed by her authority, even though the person to be elected should be drawn from the Cistercian nuns resident in Acre. The newly elected abbess would then appear before the archbishop of Nicosia and obey him in accordance with the rules of the Cistercian order, in the same way as the Cistercian nuns at Acre obeyed their own diocesan bishop. The Cistercian abbey in Nicosia was to receive no parishioners for burial in its grounds except with the archbishop's permission, and would receive unction for the infirm from the church of Nicosia, in the same way as the mother- house received unction from the church of Acre (L #25, p. 455).

Mas Latrie, "Docs. Nouveaux," i, 343-344

Reg: Röhricht, Regesta, no. 962

LXIII: De subiectione quo ad quid[a] ecclesie de Magdalena

Notum sit omnibus presentes litteras inspecturis quod nos, M., abbatissa et conventus Sancte Marie Magdalene Acconensis, Cisterciensis ordinis, ad consilium et ammonitionem domini ac reverendi patris nostri domini Eustorgii, Nicosiensis archiepiscopi, necnon ad consilium et voluntatem venerabilis patris domini L., abbatis Bellimontis, in hoc unanimiter concordavimus ut in domo nostra quam habemus in Nicosia, civitate Cipri, abbatissa constituatur. Post istam autem primam abbatissam que in domo nostra Acconensi est electa, et ad domus nostre, que in Cipro est, regimen transmissa, nulla ibi, qualibet violentia vel aliqua surrectionis astutia, preponetur, sed quam universitas conventus vel pars maior consilii sanioris, secundum Deum et beati Benedicti regulam, atque observantiam Cisterciensis ordinis, cum licentia et mandato nostro, providerint eligendam. Cui etiam electio in[b] nos, dicta abbatissa, vel illa que pro tempore fuerit abbatissa in domo nostra Acconensi, secundum institutionem ordinis nostri debemus interesse. Et si contingerit abbatissam electioni non posse interesse, priorissa vel aliqua alia discreta persona domum illam visitaturam[c] invitatur,[d] cuiis[e] auctoritate fiat et confirmetur electio ista, tamen que electa est in domo nostra Acconensi, et quecunque[f] secundum formam propositam, electa fuerit in prefacto[g] monasterio nostro apud Nicosiam domino Nicosiensi archiepiscopo post electionem debet presentari ab ipso benedictionem receptura, cui faciat obedientiam secundum formam ordinis Cisterciensis. In omnibus insuper teneri debet ipsa abbatissa eidem domino archiepiscopo quibus nos tenemur domino episcopo Acconensi, salva in omnibus obedientia que nobis obligatur tanquam filia matri, secundum formam ordinis Cisterciensis. Item, propter bonum pacis, volumus ut iam dicte domui nostre in Cipro non liceat aliquem de parochianis ecclesie Nicosiensis, nisi de licentia domini archiepiscopi vel capituli Nicosiensis, recipere ad sepulturam. Oleum autem infirmorum debent ab ecclesia Nicosiensi recipere et habere eodem modo et forma qua nos recipimus et habemus ab ecclesia Acconensi. Et ne unquam de cetero super his dubitatio aliqua vel contentio possit oriri, sed ut ea que premissa sunt perpetue firmitatis robur accipiant, venerabiles patres dominus E[ustorgius],[h] Nicosiensis archiepiscopus, et dominus L., abbas Bellimontis, presens scriptum sigillorum suorum munimine firmaverunt. Et nos sigillum nostrum eidem scripto apposuimus. Actum anno incarnationis Domini M°[i] CC XXII.

Cui privilegio suprascripto erant imposita tria sigilla cerea, quorum primum pendebat cum filo serico rubeo et viridi, et erat cere viridis, in quo sculptus erat archiepiscopus, et erat scriptum "S[igillum] Eustorgii, Nicosiensis Archiepiscopi." Aliud erat cere glauce et pendebat cum filo serico albo et rubeo, et erat sculptus in eo abbas quidam, et erat scriptum "S[igillum] Abbatis de Bellimonte[j]" [37r] Tertium vero pendebat cum filo serico rubeo et viridi, in quo

sculpta erat abbatissa quedam, et erat scriptum "S[igillum] Abbatisse Sancte Marie Magdalene de Accon."

[a]quo ad quid *om* M [b]electio in] electioni M [c]visitatura M [d]invitetur M [e]cuius M [f]quecumque M [g]prefato M [h]*om* M [i]X *exp* V [j]de Bellimonte] Bellimontis M

[1]L notes that this must be before May, since #47 has Eustorge in Nicosia in May, and this document appears to originate from Acre (?) (p. 455, n. 1).

64

[Cîteaux?] 1244 March[1]

Boniface, the abbot of the Cistercian order and the convent of the order wrote to Archbishop Eustorge and the cathedral chapter of Nicosia, informing him of their assent to his granting of permission for the foundation of a Cistercian house in Nicosia. The house would be situated between the Franciscan and Dominican houses, would pay tithes to the archbishop and would respect his burial rights, paying all due burial taxes in full (L #54, p. 465).

M: Mas Latrie, Histoire, III, 644-645

LXIIII:[a] De monasterio Sancti Theodori[b]

Venerabilibus viris et discretis E[ustorgio], Dei gratia archiepiscopo, et capitulo Nicosiensi, frater Bonifacius, dictus abbas et conventus Cistercii, eternam in Domino salutem. Per[c] fide dignos intelleximus vos concessisse nobili mulieri domine A[lici], relicte bone memorie domini Philippi de Ybellino, et super hoc vestras patentes litteras, domine archiepiscope, iam dudum recepimus, ut apud Nicosiam, inter domum Fratrum Predicatorum et domum Fratrum Minorum,[2] monialium Cisterciensis ordinis constitueret abbatiam, salvo iure ecclesie Nicosiensis in decimis possessionum quas habent vel habiture sunt, et in sepulturis, et integre in quarta que debetur ratione sepulture. Cuiusmodi concessionem gratam habemus et acceptam, presentes litteras sigillo nostro roboratas vobis super hoc in testimonium transmittentes. Datum anno Domini M° ducentesimo quadragesimo tertio, mense Martii.

Huic littere suprascripte erat impositum sigillum unum cereum de cera glauca, pendens cum filo serico rubeo, in quo sculptus erat abbas quidam, et erat scriptum, "Sigillum Abbatis Cisterciensis."

[a]LXIV L [b]*om rubric* M [c]pre L *dans incipit*

[1]L notes that M 'corrected' the date from the manuscript's 1243, but in fact M recognized that 1243 was in the "old French style," the year beginning later (M, p. 645, n. 1). [2]Thus this cannot be the alleged Cistercian house for women at the present site of the Phaneromeni church.

65

Nicosia, archiepiscopal loggia 1292 January 10

John of Ancona, the archbishop of Nicosia, informed the monk Thomas that as a reward for his services in maintaining the church of St Saviour of the Cemetery in Nicosia on behalf of its prior, as well as its houses in the cloister of St Michael of Nicosia, he was granting him, with the assent of the cathedral chapter of Nicosia, tenure for life of the church and the attached dwellings, which upon his death would revert to the church of Nicosia (L #105, p. 480).

M: Mas Latrie, "Docs. Nouveaux," viii, 351-352

LXV: De monasterio Sancti Salvatoris de Maganato[a] iuxta cimiterium

Frater Iohannes, Dei et apostolica gratia Nicosiensis archiepiscopus, dilecto sibi fratri Thome, monacho, gerenti vicem prioris Sancti Salvatoris de Cimiterio in[b] Nicosiensi, salutem et sinceram in Domino caritatem. Dignum et rationi congruum[c] fore dignoscitur ut ubi quis diutius et utiliter desudavit, idem sibi commoda sentiat provenire. Cum itaque dictam ecclesiam Sancti Salvatoris et domos[d] ipsius, positas in claustro Sancti Michaelis Nicosiensis, ad ecclesie nostre utilitatem edificando et reparando in multum dilataveris, excreveris, et melioraveris evidenter, nos, attendentes quod dignus est mercenarius mercede sua, et qui particeps est laboris debet esse particeps commodi et profecti, de voluntate et expresso consensu capituli nostri, videlicet dominorum Iohannis de Porta, Petri de Monte Olive,[e] magistri Balduini, Iacobi de Cassiatis nostri officialis, et Gerardi Angeli Nicosiensis canonici, cum tunc plures presentes non essent, predictas ecclesiam et domos, cum omnibus iuribus et pertinentiis suis, tibi quo adiuxeris[f] sicut tenuisti hactenus, tenendas, inhabitandas, regendas, et possidendas, concedimus et donamus. Teque investimus per nostrum annulum presentialiter de eisdem a quibuslibet et opprimentibus eas tibi penitus defensuri, ita tamen quod post tuum obitum libere et expedite ad ius et proprietatem Nicosiensis ecclesie revertantur. In cuius rei testimonium presentas litteras conscriptas manu publica tibi tradimus, tam nostri quam dicti capituli sigillorum muniminibus roboratas. Datum Nicosie, sub anno a nativitate Domini millesimo CC nonagesimo II°, in lozia archiepiscopali, ubi ius redditur die decima, mensis Ianuarii, indictione quinta.

Ego, Henricus Ludolfi[g] de Ruremunde,[h] clericus, publicus imperiali auctoritate[i] notarius, et nunc dicti[j] domini archiepiscopi et sue curie notarius, pre[37v]dictis omnibus presens fui, una cum dicto capitulo ac testibus infrascriptis, videlicet Iohanne Busii ac Arrasseso de Luca, ad hoc specialiter vocatis et rogatis. Et rogatus ea scribere scripsi, ac de mandato ipsius domini archiepiscopi michi facto in presentia capituli et testium predictorum, meo signo solito signavi et nomine roboravi.

Huic instrumento superscripto erant imposita duo sigilla cerea, quorum unum, scilicet rubeum, pendebat cum filo serico viridi, in quo sculpta erat Beata Maria et multi alii sancti, et archiepiscopus quidam, et erat scriptum, "S[igillum] Fratris Iohannis, Dei Gratia Archiepiscopi[k] Nicosiensis." Reliquum vero erat de cera nigra, in quo sculpta erant plura capita, et erat scriptum, "S[igillum] Capituli Nicosiensis," et pendebat cum filo serico rubeo.

[a]de Maganato *om* M [b]*del ut corr* M [c]cognium (!) L *dans incipit* [d]domos *exp* V [e]*corr ad* olivo M [f]quo adiuxeris] quoad vixeris M [g]Ludolphi M [h]dc *exp* V [i]imperiali auctoritate *inv* M [j]dicti *exp* V [k]archiepiscopus (!) M

66

Rome, the Lateran 1221 December 16

Pope Honorius III informed Archbishop Eustorge of Nicosia that numerous private chapels had been constructed within the confines of his archdiocese. Most were unlicensed, and on account of this many were no longer attending mass at church. He instructed the archbishop to have the superfluous ones among them closed down, and especially those erected without his permission or those of his predecessors (L #16, p. 451).

M: Mas Latrie, Histoire, III, 618

Reg: Potthast, Regesta, I, 6737

LXVI: De capellis et oratoriis non fiendis sine[a] licentia domini archiepiscopi[b]

Honorius[c] episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Significatum est nobis quod plures in propriis laribus, infra tuam diocesim, capellas et oratoria quarum indoctata sunt aliqua construxerunt. Harum igitur occasione, multi matricem contemnunt ecclesiam, nec verbum Dei audiunt ut deberent. Volumus itaque, auctoritate tibi presentium iniungentes, quatinus, prout saluti expedit animarum, superflua studeas ex huiusmodi capellis et oratoriis, presertim qui sine tuo seu predecessorum tuorum errecta consensu vel indoctata constiterint,[d] removere. Contraditores[e] per censuram ecclesiasticam, appelatione postposita, compescendo. Datum Laterani, XVII kalendas Ianuarii, pontificatus nostri anno sexto.

Cui[f] privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Honorius Papa III"; ab alia vero parte

erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[g)]

[a)]*s.l.* V [b)]*rubric om* M [c)]*corr s.l. ex* Horius V [d)]constituerint M [e)]contradictores M [f)-g)]cui... Petrus *om* M

67

Viterbo 1237 May 26

Pope Gregory IX informed King Henry I of Cyprus that following his request he and his family could receive the church sacraments at their private chapel, as they lived at some distance from the cathedral and could not go there easily (L #44, p. 462).

M: Mas Latrie, Histoire, III, 640-641

Reg: Potthast, Regesta, I, 10380

LXVII: Quod rex possit a capellano suo ecclesiastica sacramenta percipere[a)]

Gregorius episcopus, servus servorum Dei, carissimo in Christo filio regi Cipri illustri, salutem et apostolicam benivolentiam. Cum, sicut tua nobis petitione monstrasti, tu ac familia tua pro[b)] recipiendis ecclesiasticis sacramentis ad matricem ecclesiam, a qua non modicum remoti existitis,[1)] accedere non possitis, tibi et eidem familie, ut a capellano capelle tue audire divina, communionem et alia sacramenta ecclesiastica recipere valeatis, sine iuris alieni preiudicio, de speciali gratia, auctoritate presentium indulgemus. Datum Viterterbii,[c)] VII kalendas Iunii, pontificatus nostri anno undecimo.

Cui[d)] privilegio erat imposita vera bulla[e)] plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[f)]

[a)]*om rubric* M [b)]*om* M [c)]*lege* Viterbrii; Viterbii M [d)-f)]cui... Petrus *om* M [e)]*corr ex* bullea V

[1)]M notes that this passage indicates that the Lusignan Palace in the 13th century was some distance from the cathedral (p. 641, n. 1).

68

Rome, the Lateran 1254 January 29

Pope Innocent IV instructed the bishop of Tripoli and the archdeacon of Acre to look into the complaint which had been forwarded by Archbishop Eustorge[1] against the Franciscans. On vacating their former abode they had violated the rules of their own order by not allowing it to revert to the diocesan bishop, who at that time happened to be Eustorge himself, and had instead conceded it to the Cistercian monks, which was to the detriment of the archbishop and his church (L #78, p. 471).

M: Mas Latrie, Histoire, III, 651

Reg: Potthast, Regesta, II, no. 15216

LXVIII: Rescriptum de loco monasterii Belliloci[2]

Innocentius episcopus, servus servorum Dei, venerabili fratri episcopo Tripolitano et dilecto filio archidiacono Acconensi, salutem et apostolicam benedictionem. Ex parte venerabilis fratris nostri, archiepiscopi Nicosiensis, nobis est oblata querela quod minister et fratres Ordinis Fratrum Minorum Nicosiensis quendam[a] locum, in quo prius fuerant, relinquentes, illum, qui iuxta ipsius ordinis instituta ad eundem archiepiscopum, tanquam loci diocesani,[b] pervenire debuerat, quibusdam monachis Cisterciensis ordinis de facto, cum de iure nequiverint, vendiderunt, qui locum ipsum contra iusticiam detinent occupatum, in ipsius archiepiscopi et ecclesie sue non modicum preiudicium ac gravamen. Ideoque discretioni vestre per apostolica scripta mandamus quatinus, vocatis qui fuerunt evocandi, et auditis hinc inde propositis, quod canonicum fuerit, appellatione postposita, decernatis, facientes quod decreveritis per censuram ecclesiasticam firmiter observari. Testes autem qui fuerint nominati si se gratia, odio, vel timore subtraxerint, censura simili, appellatione cessante, cogatis veritati testimonium perhibere, non obstante si aliquibus a sede apostolica sit indultum quod excommunicari,[c] suspendi, vel interdici non possint per litteras dicte sedis non facientes plenam et expressam de indulto huiusmodi mentionem. Quod [38r] si non ambo hiis exequendis potueritis interesse, alter vestrum ea nichilominus exequaturus.[d] Datum Laterani, IIII[e] kalendas Februarii, pontificatus nostri anno XI°.

Cui[f] privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Petrus, Sanctus Paulus."[g]

[a]quemdam M [b]diocesanum M [c]excomunicari M [d]exequatur M [e]IV M [f-g]cui... Paulus *om* M

[1]Archbishop Eustorge died in 1250, so the complaint predated this letter by several years.

[2]La Monte translated the rubric, oddly, as "Concerning the Abbey of Beaulieu," omitting the word "loco," i.e. "site."

69

Rome, the Lateran 1231 March 5

Pope Gregory IX wrote to Archbishop Eustorge praising his efforts to enforce church discipline in the case of Balian of Ibelin. He had married the daughter of Walter of Montbéliard, who moreover happened to be the widow of G. of Monte Acuto, even though they were related within the prohibited degrees of consanguinity. The marriage had taken place in secret, notwithstanding the sentences of ecclesiastical interdict promulgated by Eustorge and Bishop Pelagius of Albano, the papal legate who happened to be visiting Cyprus at the time. The married couple had not only disregarded the public scandal and the sentence of excommunication imposed upon them by Eustorge, but had asserted that they could live under the sentence in the hope of being granted a papal dispensation, and had moreover compelled Eustorge to flee Cyprus and seek refuge at Acre.

The pope also alluded to the Greek monks incarcerated for refusing to accept the validity of unleavened communion bread in accordance with the teachings of the Catholic church. He told Eustorge to hold an assembly of Cypriot nobles and their retinue from all over the island, before which the monks should be publicly proclaimed excommunicate. The assistance of the secular arm was to be invoked against them if necessary, and Eustorge was to proceed against them as against heretics (L #28, pp. 455-456).

M: Mas Latrie, Histoire, III, 629-630

Reg: Potthast, Regesta, I, no. 8673; Röhricht, Regesta, no. 1023

LXIX: Quod contra Grecos qui dicunt "In azimis non conficit corpus Christi," et in altari nemo[a] non celebrant, procedatur sicut contra hereticos[b]

Gregorius episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Quod super his[c] qui tibi aliquam dubitationem inducunt, nostrum ducis consilium requirendum, et ad ea exequenda que officium exigunt pastorale apostolice sedis auxilium invocas, solicitudinem tuam dignis in Domino laudibus commendamus, et postulationibus tuis grato animo respondemus. Per tuas siquidem nobis litteras intimasti quod cum dudum nobilis vir B[alianus], filius domini Beritinsis,[d] cum nobili muliere E[chiva], filia quondam nobilis viri G[ualteri] de Monte Beliardo, nobilis viri G[erardi] de Monte Acuto relicta, que tertio et quarto gradu consanguinitatis attingit eundem, matrimonium seu contubernium potius, contra

interdictum ecclesiam, per te ac bone memoriam quondam P[elagium], Albanensem episcopum, tunc apostolice sedis legatum in partibus orientis, sub interminatione anathematis promulgatum, clandestine contrahere presumpsisset, in totius terre Transmarine scandalum et suarum periculum animarum, tu, tante temeritatis excessum dissimulare non valens, in illos et fautores eorum propter hoc excommunicationis[e)] sententiam promulgasti. Sed ipsi, "quasi equuus et mulus in quibus non est intellectus,"[1)] maledictionem bibentes ut aquam, disciplinam ecclesiasticam non formidant, et claves ecclesie vilipendunt, publice asserentes quod, sub spe dispensationis quam a nobis se autumant obtenturos, secure possunt huiusmodi sententiam substinere, et ut iumenta in stercore suo liberius conputrescat,[f) 2)] te minis et terroribus regnum Cipri exire, ac in Accon, ubi nostrum beneplacitum expectare proponis, fugere compulerunt. Adiecisti preterea de quibusdam monachis Grecis, qui, male de fide Catholica sentientes, publice protestantur non esse in altari nostro eukaristie[g)] sacramentum, nec de azimo, sed de fermentato potius debere confici corpus Christi, alia pluria enormia[h)] que errorem sapiunt manifestum publice proponendo, propter quod illos usque ad beneplacitum nostrum carceri deputasti, et diligenter a te moniti nolunt ab errore huiusmodi resilire, absque sui consilio patriarche. Nos igitur, zelum et rectitudinem tuam in Domino commendantes, fraternitati tue per apostolica scripta precipiendo mandamus quatinus, si est ita, predictos nobiles cum fautoribus suis, per universam provinciam Nicosiensem et per totum etiam regnum Cipri, singulis diebus dominicis et festivis, pulsatis campanis, et candelis accensis, tam auctoritate nostra quam tua, usque ad satisfactionem condignam excommunicatos facias publice nunciari, invocans ad hoc nichilominus contra eos auxilium brachii[i)] secularis, si videris expedire, contra predictos monachos sicut contra hereticos processurus, nullis litteris veritati et iusticie preiudicantibus a sede apostolica perpetratis. Datum Laterani, III[j)] nonas Martii, pontificatus nostri anno quarto.

Cui[k)] privilegio suprascripto erat imposita vera[l)] plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero parte erant sculpta duo capita, et scriptum desuper, "Sanctus Paulus, Sanctus Petrus."[m)]

[a)]*lege* nostro? [b)]*rubric om* M [c)]iis L *dans incipit;* hiis M [d)]Beritensis M [e)]excomunicationis M *(from same abbrev)* [f)]*lege* computrescant [g)]eucharistie M [h)]*corr s.l. ex* enorma V [i)]*corr ex* brachiis V [j)]tertio M [k)-m)]cui... Petrus *om* M [l)]*lege* vera bulla

[1)]Tobias 6.17 [2)]M (III, p. 630 n. 3) points out that this particular passage was compiled from scriptural quotations

70

Naples 1255 January 18

Pope Alexander IV wrote to the queen of Cyprus enjoining her to honour the agreements concluded between the church and the late King Henry I, and his mother Queen Alice, regarding the payment of ecclesiastical tithes and other issues, involving among other things the suppression of heretics. The queen was reminded of her oath to defend the archbishop and the church, and she was urged to honour her commitments (L #84, pp. 472-473).

Previously unedited.

LXX: Quod rex defendat ecclesia[a] in suis iuribus

Alexander episcopus, servus servorum Dei, carissime in Christo filie regine Cipri illustri, salutem [38v] et apostolicam benedictionem. Exposuit nobis venerabilis frater noster archiepiscopus Nicosiensis quod olim inter clare memorie H[enricum], regem, et matrem eius, ac universos eiusdem regni milites, ex una parte, necnon et ecclesias ipsius regni, ex altera, orta super quibusdam decimus[b] et aliis quampluribus articulis[c] materia questionis, tandem inter partes amicabilis compositio intervenit, quam dictus rex iuravit se inviolabiliter servaturum, et quod eam faceret a suis hominibus observari, quodque de regno suo extirparet hereticos iuxta canonicas sanctiones, sed tu predicta iurare, quodque dictum archiepiscopum et ecclesiam suam deffendas, et custodias, prout debes, pro tua voluntate renuis ab eo pluries requisita. Quia vero decens et dignum fore dignoscitur ut in hiis te promptam reddas et facilem, que iusticiam sapiunt et continent equitatem, sublimitatem tuam rogamus attente quatinus super premissis facias quod teneris. Alioquin te scire volumus quod archiepiscopo eidem et ecclesiis non deficiemus in iusticia exhibenda, cum sumus in ea omnibus debitores. Datum Neapoli, XV kalendas Februarii, pontificatus nostri anno primo.

Cui privilegio suprascripto erat imposita quedam vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Alexander Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum desuper, "Sanctus Petrus, Sanctus Paulus."

[a]*lege* ecclesiam [b]*lege* decimis [c]memoria *exp* V

71

Rome, the Lateran 1240 April 9

Pope Gregory IX wrote to King Henry I of Cyprus, informing him that he had instructed Archbishop Eustorge to order all his suffragans not to ordain Greek priests in their dioceses

unless the latter had first pledged obedience to the Roman church, renouncing all heresy, and especially the belief that Latins celebrating communion with unleavened bread were themselves heretics. Those refusing to comply would be subjected to ecclesiastical censure. The Latin archbishop, having summoned the archbishop of the Greeks and his bishops had had the pope's instructions shown and read out to them, but they, not wishing to comply, had temporised and had asked for copies of the instructions, ostensibly so as to study them better. The archbishop, although not obliged to do so, had nonetheless granted them copies of the papal instructions, the better to convince them of the error and arrogance of their ways.

The Greek higher clergy however, within a predetermined deadline betook themselves together with the valuables of their churches and monasteries to Armenia, instructing their colleagues still on Cyprus not to obey the Latin archbishop on pain of excommunication. Archbishop Eustorge had written to the pope soliciting his advice over this, and in reply the pope had written back ordering him to have all the Greek clergy remaining on Cyprus and refusing to obey the papal mandate expelled from the island. They were to be replaced by Latin clergy and other suitable persons, while the said Greeks and their accomplices should be excommunicated, the assistance of the secular arm being invoked against them if necessary. The king was asked to co-operate with the Latin archbishop in this matter (L #48, pp. 463-464).

Previously unedited.

LXXI: Quod archiepiscopus monasteria Grecorum fugientium de Cipro propter heresi[a)] conferat

Gregorius episcopus, servus servorum Dei, carissimo in christo filio illustri regi Cipri, salutem et apostolicam benedictionem. Ad nostram noveris audientiam pervenisse quod, cum nos dudum venerabili fratri nostro Nicosiensi archiepiscopo nostras direxissemus litteras, continentes ut omnibus episcopis sibi subiectis preciperet quod ipsi in suis diocesibus nullum sacerdotem Grecum, nisi prius obedientiam ecclesie Romane in suorum presentia subditorum iuraret, et iurare[b)] omnem heresim, et maxime illam quam Latinos pro eo quod in azimis celebrant, hereticos mentiuntur, non permitterent aliquatenus celebrare, contradictores aut contemptores, siqui mandati nostri existerent, per censuram ecclesiasticam, appellatione postposita, compescendo, ipse, mandati eiusdem diligens executor, archiepiscopum et episcopos Grecos sue provincie congregans, mandatum ostendit huiusmodi, ac legi fecit eis diligentius et exponi. Sed licet illi, a sue iniquitatis presidium, multas excusationes pretenderent, et processum suum super hoc moliti[c)] fuerint impedire, quare tamen de sua confidere non poterant vanitate, petita et obtenta iamdicti mandati copia, concedi sibi ad deliberandum inducias postularunt, quas, cum ipse assereret, non esse in hoc articulo concedendas, eas, ad convincendum superbiam et superstitionem erroris[d)] ipsorum, postmodum concessit eisdem. Qui infra diem eis prefixum, cum abbatibus, monachis, et presbiteris maioribus Grecis, nudatis monasteriis et

ecclesiis in quibus morabantur, omnibus bonis suis latenter exiverunt provincie sue fines, et ad partes Armenie se transtulisse dicuntur, reliquis abbatibus, monachis, et presbiteris Grecis in eadem provintia remanentibus, si obtemperarent mandato apostolico, dicto Greco archiepiscopo excommunicationis sententiam comminante. Super quibus apostolicum duxit consilium requirendum, a nobis humiliter postulans et devote, ut salubre super hoc adhibere [39r] remedium curaremus. Nolentes igitur quod archiepiscopus, episcopi, et Greci alii supradicti in contumacia et malicia sua prevaleant, sed in ipsis[e] potius confundantur, eidem archiepiscopo Nicosiensi damus nostris litteris in[f] mandatis, ut Grecos qui remanserunt, si mandatis apostolice sedis parere contempserint, de provincie sue finibus expellere non obmittant,[g] ipsorum et predictorum fugitivorum ecclesias et monasteria de Latinis sacerdotibus et aliis ministris ydoneis, prout secundum Deum utilitati eorum expedire viderit, ordinare procurans. Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo. Nichilominus tam prefactos Grecos quam fautores, receptatores, ac defensores illorum, invocato ad hoc, si necesse fuerit, auxilio brachii secularis, excommunicationis sententia percellendo. Ideoque serenitatem regiam rogamus, monemus attentius et ortamur quatinus predictos Grecos in huiusmondi perversitate non fovens, sed contra eos prestes archiepiscopo supradicto, cum ab eo fueris requisitus consilium[h] et iuvamen quod fidem Catholicam zelari non inmerito videaris, et nos excellentiam tuam dignis laudibus commendare possimus. Datum Laterani, V idus Aprilis, pontificato[i] nostri anno quartodecimo.

Cui privilegio erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero parte erant sculta[j] duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a] *lege* heresim [b] *lege* abiuraret [c] *corr ex* moliri V [d] ipsum *exp* V [e] *corr ex* ipsisis V [f] litteris *exp* V [g] *lege* obmittant [h] *lac add* V [i] *lege* pontificatus [j] *lege* sculpta

72

Rome, the Lateran 1240 April 9[1]

Letter of Pope Gregory IX to the nobles and barons of Cyprus, touching on the same matters as the previous letter, and asking them to assist the archbishop in his attempts to stamp out heresy (L #51, p. 464)

Previously unedited.

LXXII:[a] De eodem

Gregorius episcopus, servus servorum Dei, dilectis filiis nobilibus viris baronibus regni Cipri, salutem et apostolicam benedictionem. Ad nostram noveritis audientiam pervenisse quod, cum nos dudum venerabili fratri nostro Nicosiensi archiepiscopo nostras direxissemus litteras, continentes ut omnibus episcopis sibi subiectis preciperet quod ipsi in suis diocesibus nullum sacerdotem[b] Grecum, nisi prius obedientiam ecclesie Romane in suorum presentia subditorum iuraret, et abiuraret omnem heresim, et maxime illam qua Latinos, pro eo quod in azimis celebrant, hereticos mentiuntur, et non permitterent aliquatenus celebrare, contradictores aut contemptores, siqui mandati nostri existerent, per censuram ecclesiasticam, appellatione postposita, compescendo, ipse, mandati eiusdem diligens executor, archiepiscopum et episcopos Grecos sue provincie congregans, mandatum ostendit huiusmodi, ac legi fecit eis diligentius et exponi. Sed licet illi, ad sue iniquitatis presidium, multas excusationes pretenderent, et processum suum super hoc moliti fuerint impedire, quare tamen de sua confidere non poterant vanitate, petita et obtenta iamdicti mandati nostri copia, concedi sibi ad deliberandum inducias postularunt,[c] quas, cum ipse assereret non esse in hoc articulo concedendas, eas, ad convincendum superbiam et superstitionem erroris ipsorum, postmodum concessit eisdem. Qui infra diem eis prefixum, cum abbatibus, monachis, et presbiteris maioribus Grecis, nudatis monasteriis et ecclesiis in quibus morabantur, omnibus bonis suis latenter exiverunt provincie sue fines, et ad partes Armenie se transtulisse dicuntur, reliquis abbatibus, monachis, et presbiteris Grecis in eadem provincia remanentibus, si obtemperarent mandato apostolico, dicto Greco archiepiscopo excommunicationis sententiam comminante. Super quibus apostolicum duxit consilium requirendum, a nobis humiliter postulans et devote, ut salubre super hoc adhibere re[39v]medium curaremus. Nolentes igitur quod archiepiscopus, episcopi, et Greci alii supradicti in contumatia et malicia sua prevaleant, sed in ipsis potius confundantur, eidem archiepiscopo Nicosiensi damus nostris litteris in mandatis, ut Grecos qui remanserunt, si mandatis apostolice sedis parere contempserint, de provincie sue finibus expellere non obmittat, ipsorum et predictorum fugitivorum ecclesias et monasteria de Latinis sacerdotibus et aliis ministris ydoneis, prout secundum Deum utilitati eorum expedire viderit, ordinare procurans. Contradictores per censuram ecclesiasticam, appellatione[d] postposita, compescendo. Nichilominus tam prefactos Grecos quam fautores, receptatores, ac defenssores illorum, invocato ad hoc, si necesse fuerit, auxilio brachii secularis, excommunicationis sententia percellendo. Ideoque universitatem vestram rogamus, monemus attentius et hortamur, per apostolica vobis scripta mandantes, quatinus predictos

Grecos in perversitate huiusmodi non foventes, sic contra eos prestetis archiepiscopo supradicto, cum ab eo fueritis requisiti consilium et iuvamen quod fidem Catholicam zelari non inmerito videamini, et nos devotionem vestram dignis laudibus commendemus. Datum Laterani, V idus Aprilis, pontificatus nostri anno quartodecimo.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a]LXII (!) L [b]*iter* V [c]*corr* V [d]*corr* V

[1]L has April 13, reading merely "the ides of April."

73

Rome, the Lateran 1240 April 9[1]

Letter of Pope Gregory IX to archbishop Eustorge on the same issue as the previous two letters. The pope praised the archbishop's zeal in implementing the papal instructions, urging him to call on the help of the secular arm in his campaign against the Greek heretics and their accomplices (L #49, p. 464).

R: Raynaldus, Odoricus, Annales Ecclesiastici ab anno 1198, vol. XIII, par. 45 (Rome 1646, pp. 548b-549c)
T: Tautu, Acta Gregorii IX, III, pp. 341-342 (#262) (from Reg. Vat. 20 fol. 4 ep. 19)

Reg : Potthast I, #10868; Auvray, Registres de Gregoire IX, #5141 (Paris 1890-)

LXXIII: De eodem[a]

Gregorius[b] **episcopus,** servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi salutem et apostolicam benedictionem.[c] Gratum gerimus[d] et acceptarum[e] quod tua solicitudo[f] in executione mandati nostri diligens invenitur, et in hiis que ad integritatem fidei Catholice et status ecclesiastici pertinent, sedem ducit apostolicam devotius requirendam.[g] Ex parte siquidem[h] tua fuit nostro apostolatui reseratum quod, cum tu quoddam[i] mandatum apostolicum recepisses, ut omnibus episcopis tibi subiectis perciperes quod ipsi in suis diocesibus nullum sacerdotem Grecum, nisi prius obedientiam ecclesie Romane in suorum presentia subditorum iuraret, et abiuraret omnem heresim, et maxime illam qua Latinos, pro eo quod in azimis[j] celebrant, hereticos

mentiuntur, non permitterent aliquatenus celebrare, contradictores aut contemptores, siqui mandati nostri existerent, per censuram ecclesiasticam, appellatione postposita, compescendo, tu, mandati eiusdem diligens executor, archiepiscopum et episcopos Grecos tue provincie congregans, mandatum huiusmodi ostendisti, ac legi fecisti eis[k)] diligentius et exponi. Sed licet illi, ad sue iniquitatis presidium, multas excusationes[l)] pretenderent, et processum tuum super hoc moliti[m)] fuerint impedire, quare[n)] tamen de sua confidere non poterant vanitate, petita et obtenta iam dicti mandati nostri copia, concedi[o)] sibi ad deliberandum inducias[p)] postularunt, quas, cum tu assereres non esse in hoc articulo concedendas, eas, ad convincendum superbiam et superstitionem ipsorum, ipsis erroris[q)] postmodum concessisti. Qui infra diem prefixum eisdem, cum abbatibus, monachis, et presbiteris[r)] maioribus Grecis, nudatis monasteriis et ecclesiis in quibus morabantur, omnibus bonis suis latenter exiverunt provincie tue fines, et ad partes Armenie se transtulisse dicuntur, reliquis abbatibus, monachis, et presbiteris[r)] Grecis in eadem provincia remanentibus, si obtemperarent mandato apostolico, dicto Greco archiepiscopo excommunicationis sententiam comminante.[s)] Super quibus apostolicum duxisti consilium requirendum, a nobis humiliter postulans et devote, ut salubre super hoc adhi [40r]bere remedium curaremus. Nolentes igitur quod archiepiscopus, episcopi,[t)] et Greci alii supradicti in contumacia et malicia[u)] sua prevaleant, sed in ipsis potius confundantur, fraternitati[v)] tue per apostolica scripta[w)] mandamus,[x)] quatinus[y)] Grecos[z)] qui remanserunt,[aa)] si mandatis apostolice sedis parere contempserint, de tue provincie[bb)] finibus expellere non obmittas,[cc)] ipsorum[dd)] et predictorum fugitivorum ecclesias et monasteria de Latinis sacerdotibus et aliis ministris idoneis, prout secundum Deum utilitati[ee)] eorum expedire videris, ordinare procurans.[ff)] Contradictores[gg)] per[hh)] censuram ecclesiasticam, appellatione postposita, compescendo.[ii)] Nichilominus[jj)] tam prefactos Grecos quam fautores, receptatores, et defenssores[kk)] illorum, invocato[ll)] ad hoc, si necesse fuerit, auxilio brachii secularis, excommunicationis sententia precellendo.[mm)] Datum Laterani, V[nn)] idus[oo)] Aprilis, pontificatus nostri[pp)] anno quartodecimo.[qq)]

Cui[rr)] privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus.[ss)]"

[a)] *rubric om* T [b)-c)] Gregorius... benedictionem] archiepiscopo Nicosiensi T [d)] Gerimno (!) L *dans incipit* [e)] acceptatum (!) L *dans incipit;* acceptum T [f)] sollicitudo T [g)] R *om usque hic* [h)] *om* R [i)] quondam RT [j)] azymis RT [k)] *corr ex* eius V [l)] iniquitates RT [m)] moliti R, moliri T [n)] quia R [c)] concedendi RT [p)] indutias T [q)] ipsorum ipsis erroris] erroris ipsorum, ipsis RT [r)] presbyteris RT [s)] comminantes T [t)] episcopus R [u)] malitia RT [v)-w)] fraternitati...scripta *om* R [v)-x)] mandamus *om* T [y)] quatenus RT [z)-bb)] Grecos...

provincie *om* R [aa]remanserint T [cc]omittas RT [dd]ipsos R [ee]Deum utilitati] utilitatem R [ff]produres R [gg)-mm)]Contradictores... precellendo] etc. R [hh)-ii)]per... compescendo] etc T [jj]nihilominus T [kk]defensores T [ll]invocata T [mm]percellendo T [nn]*om* RT [oo]idibus T [pp]pontificatus nostri *om* RT [qq]decimoquarto T; XIV R [rr)-ss)]cui... Petrus *om* RT

[1]The other document, of Raynaldus and Tautu simply has the ides.

74

Rome, the Lateran 1240 April 9

Letter of Pope Gregory IX to the preceptor and brothers of the Order of St John of Jerusalem on Cyprus on the same matter as in the preceding letter, and urging the order to assist the Latin archbishop in his efforts to stamp out heresy among the Greeks (L #50, p. 464).

Previously unedited.

LXXIIII:[a]De eodem

Gregorius episcopus, servus servorum Dei, dilectis filiis preceptori et fratribus Ierlimitani Hospitalis in regno Cipri, salutem et apostolicam benedictionem. Ad nostram noveritis audientiam pervenisse quod, cum nos dudum venerabili fratri nostro Nicosiensi archiepiscopo nostras direximus[b] litteras, continentes ut omnibus episcopis sibi subiectis preciperet quod ipsi in suis diocesibus nullum sacerdotem Grecum, nisi prius obedientiam ecclesie Romane in suorum presentia subditorum iuraret, et abiuraret omnem heresim, et maxime illam qua Latinos, pro eo quod in azimis celebrant, hereticos mentiuntur, non permittent aliquatenus celebrare, contradictores aut contemptores, siqui mandati nostri existerent, per censuram ecclesiasticam, appellatione postposita, compescendo, ipse, mandati eiusdem diligens executor, archiepiscopum et episcopos Grecos sue provincie congregans, huiusmodi mandatum ostendit, ac legi fecit eis diligentius et exponi. Sed licet illi, ad sue iniquitatis presidium, multas excusationes pretenderent, et processum ipsius super hoc moliti[c] fuerint impedire, quare tamen de sua confidere non poterant vanitate, petita et obtenta iam dicti mandati nostri copia, concedi sibi ad deliberandum inducias postularunt, quas, cum ipse assereret non esse in hoc articulo concedendas, eas, ad convincendum superbiam et supersticionem ipsorum, erroris postmodum ipsis concessit. Qui infra diem prefixum eisdem, cum abbatibus, monachis, et presbiteris maioribus Grecis, nudatis monasteriis et ecclesiis in quibus morabantur, omnibus bonis suis latenter exiverunt provincie sue fines, et ad partes Armenie sue se transtulisse dicuntur, reliquiis abbatibus, monachis, et

presbiteris Grecis in eadem provincia remanentibus, si obtemperarent mandato apostolico, dicto Greco archiepiscopo excommunicationis sententiam comminante. Super quibus apostolicum duxit consilium requirendum, a nobis humiliter postulans et devote, ut salubre super hoc adhibere remedium curaremus. Nolentes igitur quod archiepiscopus, episcopi, et Greci alii supradicti in contumatia et malicia sua prevaleant, sed in ipsis potius confundantur, eidem archiepiscopo Nicosiensi nostris damus litteris in mandatis, ut Grecos qui remanserunt, si mandatis apostolice sedis parrere[d] contempserint, de sue [40v] provincie finibus expellere non obmittat, ipsorum et predictorum fugitivorum ecclesias et monasteria de Latinis sacerdotibus et aliis ministris ydoneis, prout secundum Deum utilitati eorum[e] viderit, ordinare procurans. Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo. Nichilominus tam prefactos Grecos quam fauctores, receptatores, et defenssores illorum, invocato ad hoc, si necesse fuerit, auxilio brachii secularis, excommunicationis sententia procellendo.[f] Ideoque universitatem vestram rogamus, monemus attentius, et hortamur, per apostolica scripta vobis mandantes, quatinus predictos Grecos in perversitate huiusmodi non faventes, sic contra eos presteris archiepiscopo supradicto, cum ab eo fueritis requisiti consilium et iuvamen quod fidem Catholicam zelari non immerito videamini, et nos devotionem vestram dignis laudibus commendare possimus. Datum Lateranensis, V idus Aprilis, pontificatus nostri anno quartodecimo.

Cui privilegio suprascripto erat imposita queda[g] vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Gregorius Papa IX"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a]LXXIV L [b]mus *add* V [c]*lege* moliri? [d]coi *exp* V [e]*adde* expedire [f]*lege* percellendo [g]*lege* quedam

75

Orvieto 1263 January 23

Letter of Pope Urban IV to the bailli *of the kingdom of Cyprus, complaining of the rebelliousness of the Greeks and the laiety in the kingdom. The Greeks and Syrians had turned against those Greek clergy who had accepted the terms of the Bulla Cypria and had submitted to the Roman Church. They had prevented them from officiating at the divine offices, withheld all customary contributions towards them, had demolished their houses, uprooted their vines, and had damaged their properties and rights. They and their families had been reduced to extreme poverty and were subsisting from the charity of the Latin*

archbishop, who had received them at his palace and was feeding them. The nobility had failed to assist the archbishop, notwithstanding his entreaties. They were now urged to support the archbishop in upholding the faith against Greeks, Syrians and others. The pope told the bailli that he had also written to the Latin archbishop, instructing him to seek the aid of the secular arm should the need arise (L #95, pp. 475-476).

M: Mas Latrie, Histoire, III, 655-657
T: Tautu, Acta Urbani IV, I, 6-7. (from M)

Reg: Potthast, Regesta, II, # 18476

LXXV: Quod rex iuvet[a] archiepiscopo contra Grecos et Syros[b]

Urbanus episcopus, servus servorum Dei, dilecto filio nobili viro baiulo regni Cipri, salutem et apostolicam benedictionem.[c] Quamplures, ut accepimus, Greci et Siri[d] layci[e] regny[f] Cipri,[g] eo amplius adversus Romanam ecclesiam in temeritatis audaciam eriguntur,[h] quo eorum patientius insolentie tollerantur, tanquam[i] non delictorum plenitudinem huiusmodi patientia, sed contemptum potius pariat apud ipsos, qui, cum equo et mulo lumine intellectus carentes, non vident quod eadem ecclesia iusticie gladio, cuius in beato Petro sibi Dominus contulit potestatem, cervices potest concidere peccatorum, ut suas iniquitates ulterius non prolongent. Ecce siquidem ipsi Greci et Syri, nequiciem[j] spiritu[k] ducti,[l] quos presbiteros et clericos Grecos, pro eo quod ipsam ecclesiam omnium magistram et matrem fidelium venerantur, et sanam eius doctrinam recipiunt reverenter, ac super hoc salutaribus mandatis et monitis venerabilis fratris nostri Nicosiensis archiepiscopi acquiescunt, a sua communione repellere,[m] ipsosque hereticos et scismaticos[n] proclamare, ac eis, ab officiis divinis exclusis, consuetos redditus qui oblationes dicuntur,[o] ex quibus sustentari solebant, ipsis subtrahere, eorumque domos demoliri, ac vineas exurpare[p] presumunt, eos suis bonis et iuribus spoliantes, ac alias ipsos eorumque ecclesias et familias afficientes gravibus iniuriis et pressuris, et ad paupertatem deducentes extremam, ut dictus archiepiscopus pietate cogatur, ne prefacti[q] presbiteri[r] et clerici suis persecutoribus nimis inhumaniter videantur exponi, eos interdum sua domo recipere, ac ipsis continue alimenta prestare. Verum, licet adversus tante presumptionis audatiam,[s] ad te ac dilectos filios nobiles viros eiusdem regni barones, sub quorum iurisdictione dicti Greci et Syri consistunt, idem archiepiscopus clamasse dicatur, tuum et[t] baronum ipsorum super hoc auxilium implorando, nichil[u] tamen vel modicum profuit, sicut dicitur huiusmodi clamor suus. Cum igitur te deceat, tanquam[i] virum Catholicum [41r] et ecclesie prefacte devotum filium, ecclesias et personas ecclesiasticas et precipue dictum archiepiscopum, spiritualem patrem tuum, honore congruo revereri, eosque in suis honoribus, iuribus, et libertatibus tradita tibi pietate tueri, atque pro fide[v] Catholice ac libertatis[w] ecclesiastice fulcimento stare contra

quoslibet, cum eisdem nobilitatem tuam rogamus, monemus, et hortamur attente, per apostolica tibi[x)] scripta mandantes, quatinus[y)] dictos presbiteros[z)] et clericos a prefactis[aa)] Grecis et suis,[bb)] tue iurisdictioni subiectis, pro[cc)] nostra et apostolice sedis reverentia, quantum in te fuerit, protegas et defendas, et dicto archiepiscopo contra sepedictos Grecos et Siros[dd)] et alios, presertim ubi de negocio[ee)] fidei et libertatis ecclesiastice agitur, consilium, auxilium, et favorem prompta voluntate impendas, quotiens ab eo fueris requisitus, ita quod ex hoc tua possit devotio merito commendari, et nos ad tua reddamur beneplacita promptiores. Nos autem eidem archiepiscopo nichilominus[ff)] per litteras nostras iniungimus ut, si est ita, prefatos Grecos et Syros, nostra auctoritate, per se vel per alium, ab huiusmodi temeritatibus studeat cohercere,[gg)] invocato ad id, si opus fuerit, auxilio brachii secularis. Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo.[hh)] Non obstante si aliquibus a sede apostolica sit indultum quod excommunicari, vel eorum terre ecclesiastico interdicto supponi, non possint per litteras[ii)] apostolicas non facientes plenam et expressam de indulto[jj)] huiusmodi mentionem. Datum apud Urbem Veterem, X kalendas Februarii, pontificatus nostri[kk)] anno secundo.

Cui[ll)] privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Urbanus Papa IIII" ; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."[mm)]

[a)] *corr s.l. ex* iuvat V [b)] *om rubric* MT [c)] *usque hic* T *habe*t dilecto filio nobili viro... baiulo Cypri [d)] Syri T [e)] laici T [f)] regni MT [g)] Cypri T [h)] *corr ex* exiguntur V [i)] tamquam T [j)] prolungent T [k)] *corr ad* nequiciei M; nequitiei T [l)] M *legit* spirutu *et corr ad* spiritu [m)] reppellere T [n)] schismaticos T [o)] *corr* V [p)] extirpare MT [q)] praefati T [r)] presbyteri T [s)] audaciam T [t)] ipsum *exp* V [u)] nihil T [v)] fidei T [w)] libertate M [x)] *om* T [y)] quatenus T [z)] presbyteros T [aa)] praefatis T [bb)] Siris M; Syris T (*lege*) [cc)] M *legit* per *et corr ad* pro [dd)] Syros T [ee)] negotio T [ff)] nihilominus T [gg)] coercere T [hh)] compescenda T [ii)] scripturas MT [jj)] indulti T [kk)] pontificatus nostri *om* T [ll)-mm)] Cui... Petrus *om* MT

76

Orvieto 1264 April 13

Pope Urban IV wrote to the bailli *of the kingdom of Cyprus, informing him that the Latin archbishop had come to the Apostolic See in person and had informed him that the Greeks of Cyprus were not only violating the terms of the* Bulla Cypria, *the agreement concluded under Pope Alexander IV, whereby the Greek clergy had acknowledged the jurisdiction of Rome, but were also plotting against the Latins.*

Furthermore, clergy and lay persons in the city and diocese of Nicosia were engaging in various vices in defiance of the teachings of the church. Among them are mentioned adultery, gambling and sodomy. The bailli, *however, had refused to assist the archbishop in punishing them, maintaining that the archbishop could proceed in such a manner solely against his own clergy and servants, effectively reducing his authority to that of a simple priest. The archbishop also maintained that certain persons had shrugged off sentences of excommunication imposed upon them, some of them not even bothering to obtain absolution from such sentences right up to the time of their death. The pope urged the* bailli *to stop protecting those guilty of moral turpitude and to assist the archbishop in punishing them, to uphold the rights of the church and to ensure that those under him did so. In a separate letter to the archbishop, the pope had instructed him to call on the* bailli's *assistance against those contemptuous of ecclesiastical discipline, should the need arise. The pope also complained that the* bailli *showed favour and offered help to knights excommunicated by the archbishop, asserting that he could not raise his hand against one of his liegemen, or his fief, without the permission of the high court of the kingdom.*

The bailli *had refused moreover to assist the archbishop against the recusant Greek clergy, and had maintained that the archbishop could not punish lay persons subject to the bailli, forcing him to appeal once more to Rome and point out that under the cover of this oath the bailli was protecting wrongdoers. As a result the archbishop was unable to bring them to justice, even though this oath was effectively nullified by the oath the bailli had given to defend the rights and honour of the church, while the punishment of Latin and Greek wrongdoers pertained to the bailli, not the archbishop.*

The pope urged the bailli *to assist the archbishop in punishing wrongdoers, in protecting he rights and honour of the church, and in ensuring that his subjects did likewise, regardless of any immunities from ecclesiastical penalties he or his territories might enjoy (L #96, p. 476).*

Registres d'Urbain IV, III, no. 1656.(from Reg. Vat. 29, fol. 164v, #706 pp. 250b-252a)

LXXVI: Quod rex exhibeat archiepiscopo auxilium ad extirpanda vicia de toto regno[a)]

Urbanus episcopus, servus servorum Dei, dilecto[b)] filio nobili viro baiulo regni Cipri, (salutem et apostolicam benedictionem.)[a)] Accedens non absque multis periculis et laboribus ad apostolicam sedem, venerabilis frater noster Nicosiensis archiepiscopus nobis exposuit, oraculo vive vocis, quod Greci regni Cipri[c)] non solum ordinationem salubrem, per quam discordiam, que[d)] super diversis articulis longo tempore inter Latinorum et ipsorum Grecorum ecclesias duraverat, felicis recordationis Alexander papa, predecessor noster, de suorum fratrum consilio terminasse noscitur, non servabant, verum etiam contra ipsum ac dictas Latinorum ecclesias calcaneum erigentes, conventicula et conspirationes in ipsius et earumdem ecclesiarum iniurium[e)] depressionem presumptione damnabili faciebant, quodque, licet plerumque nonnulli tam clerici quam layci[f)] civitatis et diocesis Nicosiensis, Dei timore postposito, ad scelera laxantes[g)] habenas,

publicis adulteriis fedarentur et alii Christum eiusque sanctos blasphemiis et sacrilegiis lacessirent,[h] alii azardorum ludis, plerique diversas[i] ac enormibus non dubitarent criminibus inquinari et, quod erat detestabilius, quidam, in profundum malorum execrabiliter corruentes, perimi cum Sodoma non timerent,[j] si quando tamen idem archiepiscopus, ad quem ex suo spectat[k] officio de sua metropoli extirpare[l] predicta et alia vicia,[m] et in agro Domini plantare virtutes, volebat ad correptionem[n] talium, sui officii debitum [41v] exequendo, procedere, imponendo penas secundum personarum et excessuum qualitates, in quantum decet ecclesiasticum iudicem et modestiam officii pastoralis, tu, non attendens quod ecclesiastica secularisque potestas mutuis suffragiis indigent et foventur, et quod hoc solum bene agitur sive ignoscendo sive plectendo ut vita hominum corrigatur, ipsum non permittebas excessus huiusmodi corrigere ac punire,[g] asserens hoc ad tuam curiam pertinere, ac ipsum archiepiscopum non debere se intromittere de huiusmodi excessibus corrigendis, nisi forsam contra eius clericos aut servos, sicque ipsius officium in tantum inutile reddebatur quod iam non archiepiscopus, sed simplex sacerdos potius videretur. Adiecit etiam idem archiepiscopus ad premissa quod quamplures alii de regno predicto, claves ecclesie dampnabiliter contennentes,[o] et maledictionem bibentes ut aquam, excommunicationis sententiam in eosdem a personis ecclesiasticis promulgatam indurato substinebant animo, redire ad mandatum ecclesie non curantes, quorum aliqui ab huiusmodi sententia usque ad eorum obitum absolutionis postulare beneficium obmittebant,[p] nec ab aliis vitabantur. Quare dictum archiepiscopum, cum ibidem ipsius prodesse presentia non valeret, ad apostolicam sedem oportuit personaliter laborare. Unde nos, ipsius in hac parte compacientes[q] laboribus et malis occurere[r] huiusmodi cupientes, litteras nostras tibi direximus continentes ut, ob sedis ipsius ac nostram reverentiam, ab huiusmodi sceleratis manum tui patrocinii penitus retrahens, eidem archiepiscopo vel eius vicariis in puniendis[g] predictis excessibus et[s] aliis corrigendis, ac manutenendis ecclesie sue iuribus, necnon et in tuis compellendis subditis ad parendum eidem in omnibus supradictis, que non est dubium ad eius spectare officium, cum ab eo dictisque requireris vicariis, presertim cum dicereris iuramento teneri iura et honores ecclesiarum manutenere ac defendere, oportunum favorem et efficax auxilium exiberes.[t] Eidem quoque archiepiscopo per alias dedimus litteras[u] in mandatis, ut contra huiusmodi clavium contemptores,[v] prout expedire conspiceret,[w] manum suam aggravare curaret, invocato ad hoc, si opus existeret, auxilio brachii secularis. (Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo.)[a] Verum, cum postmodum, directis tibi litteris supradictis recepte,[x] ut si super hiis que dicte continebant littere, nostris velles parere mandatis quodque contra militem quendam, qui excommunicationis sententiam in ipsum prolatam diu animo substinuerat[y] pertinaci, eidem archiepiscopo qui adversus eundem militem aggravaverat manum suam, favorem et auxilium

exhiberes, ab ipsius fuisses vicarius[z)] requisitus, asseruisti te non mittere manum in tuum hominem ligium, vel in feudum ipsius, absque curie tue sguardio sive consilio, iuravisse. Super Grecorum quorum[aa)] coercenda presumptione et criminibus corrigendis in ipsis et aliis, expresso quod ipsi archiepiscopo contra clericos Grecos[a)] assistentes rebellantes,[bb)] respondendo innuisse videris prefactum[cc)] archiepiscopum non posse laycos[dd)] tibi subdictos,[ee)] quantumcunque peccaverint, corrigere vel punire, propter quod dictus archiepiscopus[ff)] iterum est coactus apostolicam super hoc providentiam implorare, asserens quod ad[gg)] huiusmodi favoris et auxilii exibitione[hh)] salubri iuramentum de non mittendo manum in tuum hominem ligium a te, ut asseritur, prestitum, accusare[ii)] nequivit,[jj)] cum per illud predicto iuramento [42r] quod de iuribus et honoribus ecclesiarum manutenendis[kk)] et defendendis prestitisse diceris, nequivit[ll)] derogari, nec servandum sit aliquatenus iuramentum quod salutaribus institutis obviat et effectum impedit ecclesiastice discipline. Nec etiam dici potest quod super corrigendis et puniendis[g)] excessibus in laycis[mm)] Latinis et Grecis assistere non debeas ipsi archiepiscopo, tamquam huiusmodi correptio[nn)] et punitio[g)] ad suum pro eo non spectet officium quod tu[a)] in eos iurisdictionem obtines temporalem, cum Romanus pontifex, ex concesse sibi divinitus in beato Petro plenitudine potestatis[oo)] quemlibet Christianum, cuiuscumque dignitatis, preminentie, vel conditionis existat, et ceteri[pp)] prelati, in solicitudinis[qq)] ipsius partem assumpti possunt[rr)] omnes et singulos de populo cure sue commisso, ratione peccati, disciplina ecclesiastica cohercere,[ss)] ut quos Dei timor a malo non revocat, saltem severitas eccleastice[tt)] coherceat discipline. Cum igitur proculdubio ad ipsius archiepiscopi, tamquam qui specialis in civitate ac diocesi et generalis in metropoli Nicosiensi animarum est pater et pastor, officium spectet ibidem in quolibet clerico et laico, Latino et Greco, cuiuscumque dignitatis, preminentie, honoris seu conditionis vel iurisdictionis existat, predicta et alia quelibet vicia[uu)] et peccata corrigere ac punire,[g)] imponendo penas, ut predicitur, iuxta personarum et excessuum qualitates, nos, qui te, tamquam Catholicum Deo[vv)] et eius ecclesie filium, dictumque regnum benevolentia prosequimur speciali, ad tuum cognoscentes honorem tuamque salutem spectare quod in hiis que ad divine iusticie[ww)] cultum, honorem ecclesie ac animarum salutem pertinent, paratus inveniaris et promptus, nobilitatem tuam rogamus et hortamur attente, (per apostolica tibi scripta)[a)] mandantes, quatinus[xx)] prudentes[yy)] considerans quod ecclesiastica secularisque potestas mutuis suffragiis indigent et foventur, dicto archiepiscopo vel eius vicariis, pro Christi nomine, cuius est idem archiepiscopus in hac parte minister, ac dicte sedis et nostra reverentia, in puniendis et corrigendis predictis et aliis huiusmodi excessibus, in quoque[zz)] clerico et laico, Latino et Greco, civitatis, diocesis, ac[aaa)] metropolis predictarum, ac manutenendis ecclesie sue iuribus et honoribus, necnon et compellendis subditis tuis[bbb)] ad[ccc)] sibi parendum et contemptores clavium ecclesie cohercendis sive puniendis, (non

obstante iuramento predicto,)[a] assistens, oportunum favorem et efficax auxilium eisdem, cum ab ipsis fueris requisitus, impendas, ita quod idem archiepiscopus exinde sincerius te paterno prosequatur affectu, et nos[ddd] tuis simus et sepedicti regni utilitatibus promptiores nec oporteat nos super hiis aliter providere. Alioquini,[eee] nolentes ius Nicosiensis ecclesie, quin divinum potius negligi vel presumptione aliqua occupari, cum non sit deferendum[fff] alicui contra Deum, eidem archiepiscopo, licet ipse ex officio suo huiusmodi auxilium invocare, ac in contradictores ecclesiasticam censuram exercere, si opus fuerit, valeat, ut tamen eo liberius id possit efficere quo maiori per nos fuerit auctoritate munitus, nostris damus litteris in mandatis ut in mansuetudine spiritus et modestia, que requiritur in pastore, iuxta datam sibi adeo prudentiam, officii sui debitum exequens, in premissis auxilii tui brachium, quotiens oportunum fuerit, invocet, te ad impendendum illud, sibi monitione premissa, tam auctoritate nostra quam sua per censuram ecclesiasticam, appellatione postposita, compescendo.[ggg] [42v] Non obstante si (tibi a predicta sit sede indultum quod per ipsius sedis litteras excommunicari non possis, vel terra tua ecclesiastico nequeat interdicto supponi, nisi in eisdem litteris de indulto huiusmodi plena et expressa mentio habeatur, seu qualibet indulgentia sedis eiusdem per quam mandati nostri effectus impediri valeat vel differri, et de qua in presentibus mentio fieri debeat specialis.)[a] Datum apud Urbem Veterem, idus Aprilis, (pontificatus nostri)[a] anno tertio.

(Cui privilegio suprascripto erat imposita quedam vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Urbanus Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus.")[a]

[a] *om* U [b] U *incipit hic* [c] Cypri U [d] quam U [e] jurium U [f] laici U [g] *corr* V [h] lacessarent U [i] diversis U [j] timebant U [k] spectet U [l] *corr ex* exturpare V [m] vitia U [n] correctionem U [o] comtempnentes U [p] omittebant U [q] compatientes U [r] occurrere U [s] ac U [t] exhibere U [u] aliis dedimus litteris U [v] *inv* U [w] cognosceret U [x] receptis U [y] sustinuerat U [z] vicariis U [aa] quoque U [bb] rebellatos U [cc] prefatu M U [dd] in laicos U [ee] subditos U [ff] verum est *exp* V [gg] ab U [hh] exhibitione U [ii] excusare U [jj] nequirat U [kk] manutendis U [ll] nequiverit U [mm] laicis U [nn] correctio U [oo] in *add* U [pp] prelati *exp* V [qq] sollicitudinis V [rr] possint U [ss] coercere U [tt] ecclesiastice U (*lege*) [uu] vitia U [vv] Dei U [ww] iustitie U [xx] quatenus U [yy] prudenter U [zz] *lege* quocumque [aaa] et U [bbb] suis U [ccc] *corr ex* as V [ddd] in *add* U [eee] alioquin U [fff] deferendum non sit U [ggg] compellendo U

77

Orvieto 1264 April 13

Letter of Pope Urban IV to the archbishop of Cyprus alluding to the complaints he had made in Rome over the insubordination of the Greeks, the moral turpitude of the inhabitants of

Nicosia, and the reluctance of the bailli *to intervene. The letter is virtually identical in content to the preceding letter. The pope informed the archbishop that he had instructed the* bailli *to support him, regardless of the oath he had given not to harm any liegeman of his without the permission of the high court. He urged him where necessary to call on the assistance of the* bailli *and the secular arm, regardless of any immunities from ecclesiastical penalties which the latter might enjoy (L #97, p. 476).*

Previously unedited.

LXXVII: De iuriditione archiepiscopi in Greco et Siro clericos et laicos de quibusdam enormibus in tota insula Cipri

Urbanus episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Accedens non absque multis periculis et laboribus ad apostolicam sedem, exposuisti nobis oraculo[a] vocis vive quod Greci regni Cypri non solum ordinationem salubrem, per quam discordiam, que super diversis articulis longuo[b] tempore inter Latinorum et ipsorum Grecorum ecclesias duraverat, felicis recordationis Alexander papa, predecessor noster, de suorum fratrum consilio terminasse noscitur, non servabant, verum etiam contra te ac dictas Latinorum ecclesias calcaneum erigentes, conventicula et conspirationes in tuorum et earundem ecclesiarum iurium depressionem presumptione damnabili faciebant, quodque, licet plerumque nonnulli tam clerici quam laici civitatis et diocesis Nicosiensis, Dei timore postposito, ad scelera laxantes habenas, publicis adulteriis fedarentur, et alii Christum eiusque sanctos blasphemiis et sacrilegiis lacessirent, alii azardorum ludis, plerique diversis ac enormibus non dubitarent criminibus inquinari et, quod erat detestabilius, quidam in profundum malorum execrabiliter corruentes perimi cum Sodoma non timerent, si quando tamen tu, ad quem ex tuo spectat officio de tua metropoli extirpare predicta et alia vicia, et in agro Domini plantare virtutes, volebas ad correptionem[c] talium, tui officii debitum exequendo, procedere, imponendo penas secundum personarum et excessuum qualitates, in quantum decet ecclesiasticum iudicem et modestiam officii pastoralis, dilectus filius nobilis vir baiulus eiusdem regni, non attendens quod ecclesiastica secularisque potestas mutuis suffragiis indigent et foventur, et quod hoc solum bene agitur sive ignoscendo sive plectendo ut vita hominum corrigatur, te non permittebat excessus huiusmodi corrigere ac punire, asserens hoc ad suam curiam pertinere, ac te non debere intromittere de huiusmodi excessibus corrigendis,[d] nisi forsam contra tuos clericos aut servos, sicque tuum officium in tantum inutile reddebatur quod iam non archiepiscopus, sed simplex sacerdos potius videreris. Adiecisti etiam ad premissa quod quamplures alii de regno predicto, claves ecclesie damnabiliter contemnentes, et maledictionem bibentes ut aquam, excommunicationis sententiam in eosdem a personis ecclesiasticis promulgatam

indurato substinebant animo, redire ad mandatum ecclesie non curantes, quorum aliqui ab [43r] huiusmodi sentencia usque ad eorum obitum absolutionis postulare beneficium obmittebant, nec ab aliis vitabantur. Quare cum ibidem tua prodesse presentia non valeret, ad apostolicam sedem te oportuit personaliter laborare. Unde nos, tuis in hac parte compatientes laboribus et malis occurre huiusmodi cupientes, litteras nostras dicto baiulo direximus[e)] continentes ut, ob sedis ipsius ac nostram reverentiam, ab huiusmodi sceleratis manum sui patrocinii penitus retrahens, tibi vel tuis vicariis in puniendis predictis excessibus et aliis corrigendis, ac manutenendis ecclesie tue iuribus, necnon et in suis compellendis subditis ad parendum tibi in omnibus supradictis, que non est dubium ad tuum spectare officium, cum a te dictisque requireretur vicariis, presertim cum diceretur iuramento teneri iura et honores ecclesiarum manutenere ac defendere, oportunum favorem et efficax auxilium exhiberet. Tibi quoque per alias dedimus litteras in mandatis, ut contra huiusmodi clavium contemptores prout expedire conspiceres, manum tuam aggravare curares, invocato ad hoc, si opus existeret, auxilio brachii secularis. Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo. Verum, cum postmodum, idem baiulus, directis sibi litteris supradictis receptis, ut si super hiis que dicte continebant littere, nostris vellet parere mandatis quodque contra militem quemdam, qui excommunicationis sententiam in ipsum prolatam diu animo sustinuerat pertinaci, tibi qui adversus eundem militem aggravaveras manum tuam, favorem et auxilium[f)] exhiberet, a tuis fuisset vicariis requisitus, asseruit se non mittere manum in hominem suum ligium, vel in feudum ipsius, absque curie sue sguardio sive consilio, iuravisse. Super Grecorum quoque cohercenda presumptione et criminibus corrigendis in ipsis et aliis, expresso quod tibi contra clericos Grecos assisteret rebellantes, respondendo innuisse videtur non posse laicos sibi subditos, quantumcumque peccaverint, corrigere vel punire, propter quod iterum es coactus apostolicam super hoc providentiam implorare, asserens quod ab huiusmodi favoris et auxilii exhibitione salubri iuramentum de non mittendo manum in hominem suum ligium ab eo, ut asseritur, prestitum, ipsum excusare nequivit, cum per illud predicto iuramento quod de iuribus et honoribus ecclesiarum[g)] manutenendis et defendendis prestitisse dicitur, nequierit decorari, nec servandum sit aliquatenus iuramentum quod salutaribus institutis obviat et effectum impedit ecclesiastice discipline. Nec etiam dici potest quod super corrigendis et puniendis excessibus in laicis Latinis et Grecis assistere tibi non debeat, tanquam huiusmodi correctio et punitio ad tuum pro eo non spectet officium quod ipse in eos iurisdictionem obtinet temporalem, cum Romanus pontifex, ex concesse sibi divinitus in beato Petro plenitudine potestatis quemlibet Christianum, cuiuscumque dignitatis, preminentie, vel conditionis existat, et ceteri prelati in solicitudinis ipsius partem assumpti possint omnes et

singulos de populo cure sue commisso, ratione peccati, censura ecclesiastica cohercere, ut quos Dei timor a malo non revocat, saltem severitas ecclesiastice coherceat discipline. Cum igitur procul dubio ad tuum tanquam qui speci[43v]alis in civitate ac[h)] diocesi et generalis in metropoli Nicosiensi animarum es pater et pastor, officium spectet ibidem in quolibet clerico et laico, Latino et Greco, cuiuscumque dignitatis, preminentie, honoris, seu conditionis vel iurisdictionis existat, predicta et alia quelibet vicia et peccata corrigere ac punire, imponendo penas, ut predicitur, iuxta personarum et excessuum qualitates, nos eundem baiulum, tanquam Catholicum Deo et eius ecclesie filium, dictumque regnum benivolentia speciali prosequimur, ad suum cognoscentes honorem suamque salutem spectare quod in hiis que ad divine iusticie cultum, honorem ecclesie et animarum salutem pertinent, paratus inveniatur et promptus, ipsum rogandum duximus attentius et hortandum, dantes ei nostris litteris in mandatis, ut prudentes considerans quod ecclesiastica secularisque potestas mutuis suffragiis indigent et foventur, tibi vel tuis vicariis, pro Christi nomine, cuius es in hac parte minister, ac dicte sedis et nostra reverentia, in puniendis et corrigendis predictis et aliis huiusmodi excessibus, in quocumque clerico et laico, Latino et Greco, civitatis, diocesis ac metropolis predictarum, ac manutenendis ecclesie tue iuribus et honoribus, necnon et compellendis subditis suis ad tibi parendum et contemptores clavium ecclesie cohercendis sive puniendis, non obstante iuramento predicto, assistens oportunum favorem et efficax auxilium tibi tuisque vicariis, cum fuerit requisitus, impendat, ita quod tu exinde sincerius paterno prosequaris affectu, et nos suis sumus et sepedicti regni utilitatibus promptiores nec oporteat nos super hiis aliter providere. Alioquin, nolentes ius Nicosiensis ecclesie, quin divinum potius negligi vel presumptione aliqua occupari, cum non sit deferendum alicui contra Deum, licet tu ex officio tuo huiusmodi auxilium invocare, ac in contradictores ecclesiasticam censuram excercere, si opus fuerit, valeas ut tamen eo liberius id possis efficere quo maiori per nos fueris auctoritate munitus, fraternitati tue per apostolica scripta mandamus quatinus in mansuetudine spiritus et modestia, que requiritur in pastore, iuxta datam tibi a Deo prudentiam, officii tui debitum exequens, in premissis auxilii sui brachium, quotiens oportunum fuerit, invocens eundem baiulum ad impendendum illud tibi monitione premissa, tam auctoritate nostra quam tua per censuram ecclesiasticam, appellatione postposita, compellendo. Non obstante si ei a predicta sit sede indultum quod per ipsius sedis litteras excommunicari non possit, vel terra sua ecclesiastico nequeat interdicto supponi, nisi in eisdem litteris de indulto huiusmodi plena et expressa mentio habeatur, seu qualibet indulgentia sedis eiusdem per quam mandati nostri effectus impediri vel differri valeat, et de qua in presentibus mentio fieri debeat specialis. Datum apud Urbem Veterem, idus Aprilis, pontificatus nostri anno tertio.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Urbanus Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a]nunc *exp* V [b]*lege* longo [c]*lege* correctionem [d]*corr* V [e]*corr s.l. ex* dixeximus V [f]exhiret *exp* V [g]*corr ex* ecclasiarum V [h]diocesi *exp* V

78

Anagni 1260 July 3

This document is the Bulla Cypria, *the agreement reached between the Latin and Greek clergy on Cyprus under Pope Alexander IV. According to its provisions, Archbishop Germanos and his three suffragan bishops of Solia, Lefkara and Karpassia swore to recognise the primacy of Rome, the ecclesiastical jurisdiction of the Latin archbishop of Nicosia and his suffragans of Paphos, Limassol and Famagusta. Archbishop Germanos would be effectively free from the jurisdiction of his Latin counterpart, Archbishop Hugh of Nicosia, for the remainder of his life. Following his death, however, the Greeks would cease to have their own archbishop, and Germanos' succesors would simply be bishops of Solia. Germanos present see happened to be that of Arsinoe, but he would exchange sees with Bishop Nilos of Solia, and as bishop of Solia would enjoy the use of the church of St Barnabas in Nicosia.*

The Greek suffragan bishops would come under the authority of their Latin counterparts, and have their elections confirmed by them. The Greek bishops, like the Latin, could only be translated or removed from office by the pope, in keeping with the papal prerogatives. Latin bishops could not appoint priests to vacant Greek churches unless the Greeks had themselves neglected to do so, and then could appoint Greeks only. Greek bishops would enjoy full episcopal rights over the Greek monasteries, clergy, churches and lay persons, the rights of their Latin counterparts being limited to those cases where they had to exercise their rights as metropolitans. Cases between Greeks would go before Greek ecclesiastical courts, those between Greeks and Latins before Latin ones, but all would have recourse to the papal curia, the ultimate court of appeal.

There was to be only one Greek consistory in each Latin diocese, and it would come under the local Greek bishop, unless some Greek church with an archdeaconry had enjoyed the dignity of having a consistory from a long time ago. The Greek bishops were obliged to attend the synods of their Latin diocesans at least once a year, along with their priests and abbots, and would obey the synodal statutes. They would not, however, have to implement those statutes interfering with elements of the Greek rite which accorded with the Catholic faith and were tolerated by Rome. Greek bishops did not have to attend provincial councils, so as not to suffer a double burden. Latin bishops were entitled to perform visitations upon those Greeks within the bounds of their dioceses, but the sums received thereby from the Greek bishops and the number of times a year these were payable were strictly limited, on account of the poverty of the Greek church, whose properties had been conceded to the Latin bishops, who would in addition continue to enjoy the right of receiving ecclesiastical tithes.

The provisions of the Bulla Cypria *were also applicable to those Syrians of the kingdom of Cyprus who shared the rite and customs of the Greeks (L #91, pp. 474-475).*

G: Reinhard, Geschiehte Cypern, I, Beilage xxv, 53-60
M: Mansi, Editio Conciliarum, XXIII, cols. 1037-1046

R: Raynaldi, Annales Ecclesiastici, anno 1260, pars. 37-50 (incomplete)
H-W: Haluskynskyj-Wojnar, Acta Alexandri IV, 91-99 (from Reg. Vat., 25, a. VI, fol. 257v-59, n. 121)

Reg: Potthast, Regesta, II, no. 17910

LXXVIII: De ordinatione Alexandri inter Latinos et Grecos[a]

Alexander episcopus,servus servorum Dei, ad futuram rei memoriam,[b] in perpetuum.[c] Cultus iusticie[d] late protenditur cum iurgiorum strepitus nonnunquam unitatem separans, et vulnerans caritatem, pacis silentio coartatur.[e] Propterea in controversiis, maxime quibus viri ecclesiastici discident[f] quos ideo invicem oportet fore quietos, quia inter alios esse debent[g] [44r] pacifici, iudicalis[h] prudentie studium ad consiliationem[i] discordium in vinculo caritatis decet[j] precipue vigilare.[k] Non enim in[l] rigore[m] spiritus vehementis, qui statum rerum frequenter evertit et conterit firmitatem, neque in commotionibus simultatum, que sepius[n] ex litibus oriuntur, Catholice unitatis religio proficit, sed in sibilo aure tenuis, hoc est in placabili mulcebris[o] spiritus lenitate, qua[p] fervide animositates alterantium[q] mitigantur.[r] Sane venerabili fratre[s] nostro Germano, Grecorum regni Cipri[t] archiepiscopo, et[u] procuratoribus venerabilis fratris nostri Nicosiensis archiepiscopi in nostra presentia constitutus,[v] idem[w] Grecorum archiepiscopus[x] proposuit coram nobis quod cum olim episcopi Grecorum regni predicti, sua vacante metropoli, preficiendi sibi eumdem[y] Germanum vel[z] aliam personam idoneam[ab] in archiepiscopum, a felicis recordationis Innocentio Papa, predecessore nostro, per ipsius litteras,[ab] non obstante constitutione generalis consilii,[ac] vel bone memorie P[elagii],[ad] Albanensis episcopi, olim in illis partibus apostolice sedis legati, licentiam impetrassent, ipsum Germanum in suum archiepiscopum elegerunt, et venerabilis frater noster Tusculanus episcopus, tunc in eisdem partibus dicte sedis legatus, cui predecessor ipse mandaverat ut ei quem canonice predicti episcopi eligerent, si persona esset idonea,[ae] munus confirmationis impenderet eumque[af] faceret a suis suffraganeis consecrari, presentatam sibi eiusdem Germani electionem confirmans, sibi fecit ab eisdem suffraganeis beneficium consecrationis impendi, recepta postmodum ecclesie Romane nomine, tam ab ipso quam a suffraganeis episcopis,[ag] obedientie sponsione,[ah] dictique suffraganei sibi tamquam[ai] metropolitano suo canonicam obedientiam promiserunt.[aj] Cum autem idem Germanus esset in

archiepiscopalis dignitatis possessione pacifica, in clero et populo Grecorum regni prefacti[ak] iura metropolica[al] exequendo,[am] memoratus Nicosiensis archiepiscopus, suis finibus non contentus, qui neque in eum qui superiorem alium preter[an] Romanum pontificem non cognoscit, neque in subditos sibi memorati regni Grecos, cuiuslibet[ao] iurisdictionis obtinet potestatem, ipsum ad suam presentiam personaliter evocavit, ut super quibusdam articulis de quibus proponebat contra eum, sicut asserebat, inquirere, responderet. Et quia[ap] idem Germanus archiepiscopus, huiusmodi vocationis mandato non parens, sicut nec etiam tenebatur, se, ecclesiam suam, et subditos sibi Grecos, quos iam prefatus Nicosiensis archiepiscopus gravaminibus nonnullis affecerat, apostolice sedis protectioni supposuit, ipse Nicosiensis archiepiscopus, post appellationem ad sedem eandem[aq] taliter interpositam, et postquam idem Germanus archiepiscopus iter arripuit propter hoc ad nostram presentiam veniendi, vicarios ipsius a vicaria sua violenter eiciens,[ar] Grecos subditos suos ab obedientia ei[as] avertere moliens[at] variis oppressionibus, et[au] iacturis, et ecclesiasticas sententias,[av] quas in aliquos ex eisdem subditis idem Germanus archiepiscopus rationabiliter tulerat, de facto relaxans, ac in personam eius excommunicationis, ut dicitur, ferens sententiam multiplices eidem Germano archiepiscopo et ecclesie sue molestias irrogavit, ex quibus se incurrisse[aw] queritur damna[ax] gravia et expensas. Propter quod idem Germanus a nobis inter cetera petiit ut attemptata[ay] in eum per dictum Nicosiensem archiepiscopum revocare gravamina, eumdemque[az] Nicosiensem ab hiis[ba] et similibus potestatis indebite super[bb] Grecos, et competentium ipsis super decimis, et aliis iurium usurpationibus compescere curaremus. Licet autem, coram prefacto[bc] episcopo Thusculano,[bd] quem dederamus in controversia huiusmodi auditorem, procuratores allegarent predicti [44v] quod idem Nicosiensis archiepiscopus pro ea causa[be] nunquam[bf] citatus fuerat ab homine vel[bg] a iure, nec ipsi ab eo pro causa[bh] ipsa, sed pro aliis negotiis erant missi, et ideo super premissis cum ipso Germano, Grecorum archiepiscopo, subire iudicium non debebant, nikilominus[bi] tamen, postmodum de speciali mandato nostro, ne ipsi[bj] Grecorum archiepiscopo deesse videretur per aliquod subterfugium iusticie plenitudo, compulit eos idem auditor petitionibus eius pro dicto Nicosiensi arkiepiscopo[bk] respondere.[bl] Proposuerunt ergo in iudicio quod processus circa promotionem eiusdem G[ermani][au] habitus nullus fuit, cum ad memoratos episcopos ius[bm] eligendi archiepiscopum nullo modo pertineret,[bn] ac ipsi electionis tempore, quam de ipso fecisse dicuntur, vinculo excommunicationis publice tenerentur, et littere[bo] apostolice in quibus predicta fuit eis eligendi permissa licentia per excommunicatos fuerint impetrate, ex quibus causis, pro parte ipsius Nicosiensis archiepiscopi, per vicarios ipsius, qui tunc temporis absens erat, ne ad electionem, seu confirmationem, aut consecrationem procederetur huiusmodi, fuit[bp] pro iure Nicosiensis ecclesie

appellatum. Preterea, cum auctoritate felicis recordationis Celestini pape, predecessoris nostri, qui insulam Cipri,[bq] propter[br] inobedientiam et perfidiam Grecorum habitantium tunc in illa, exposuit Latinis Catholicis occupandam, fuerint ibi, eiectis exinde Grecorum sedibus, quatuor pontificales Latinorum sedes erecte, quarum pontifices in decimis et ecclesiasticis aliis[bs] iuribus, que Greci episcopi in eadem habuerant insula, successerunt, et earum curam,[bt] Nicosiensem videlicet, idem et[bu] Celestinus ceteris pretulerit potestate, ut in tota eadem insula per dignitatem metropolicam[bv] aliis ecclesiis precaveret,[bw] ac postmodum dictus Albanensis episcopus, sue legationis auctoritate, statuens[bx] et statutum eius fuerit per sedem apostolicam confirmatum, ut in tota insula predicta quatuor Greci episcopi[by] tantum essent, et certa sedium haberent loca intra dioceses Latinorum, qui utique postea Nicosiensi archiepiscopo, tanquam[bz] metropolitano suo, et episcopis Latinis in quorum erant constituti diocesibus, se obedientie vinculo astrinxerunt,[ca] evidenter apparet quod metropolitanus alius[cb] preter Nicosiensem archiepiscopum in eadem insula, que una est provincia, nec[cc] potuit nec debuit ordinari.[cd] Quare inter alia petebant procuratores predicti ut quod circa ordinationem prefacti[ak] Germani in ecclesie[ce] Nicosiensis[cf] preiudicium factum fuit, et quicquid[cg] ex eo, vel[ch] ob id fuerat subsecutum, denunciaremus[ci] non habere vigorem, et inhiberemus eidem Germano ne quid in Cipro[cj] de iuribus archiepiscopalibus attemptaret.[ck] Demum lite, super hiis[cl] contestata, et multis hinc inde factis positionibus ac[cm] responsionibus subsequutis[cn] ad eas, necnon et plurimis ad probandum utrinque[co] articulis ordinatis, cum[cp] ex ipsis[cq] iuris auspiciis[cr] in longum protrahi litis dispendia viderentur. Germanus dictus[cs] archiepiscopus[ct] nobis humiliter supplicavit ut paupertati ecclesie Grecorum, ne tot distraheretur ambagibus et tot premeretur difficultatibus, consulentes statui eius et paci deberemus, per salubrem ordinationem dispositionis[cu] apostolice providere, qua iurgantium murmura conticerent,[cv] et sub obedientia ecclesie Romane Greci predicti regni tranquillam vitam deducerent[cw] cum Latinis. Nimirun ut Latinorum et Grecorum eiusdem [45r] regni ecclesie diversarum concusse altercationum turbinibus fluctuarent, precipuam, sicut perpendimus, ingerebat materiam indeterminato[cx] finium circa ordinem potestatum, preter[cy] id quod diversitas corporum et dissonantia morum solent generare dissensum[cz] in conversatione conviventum sub variis observantiarum ritibus rationum.[da] Nos igitur,[db] qui ex iniuncto nobis apostolatus officio et debemus et cupimus tam remotis pacem dicere[dc] quam propinquis, intendentes studiose curare ut ecclesie predicte rato invicem ordine dirigantur, et mutua in Christo pace letentur, sancius[dd] fore providemus[de] ad salutem earum controversias, tranquille ordinationis arbitrario[df] sopire consilio, quam iudicialis decisionis gladio diffinire.[dg] Igitur[dh] litigiosis contentionibus partium et implicitis[di] hinc inde subtilitatum intricationibus disputationumque tumultibus in

infinitum sepe progredientibus, imperantes de fratrum nostrorum consilio et apostolice potestatis plenitudine,[dj] constitutis in presentia nostra memorato Germano,[dk] Grecorum archiepiscopo, et venerabilibus fratribus nostris[dl] Nilone[dm] de Solia, Ioachim de Carpasio,[dn] et Mathia[do] de Lefagara,[dp] Grecorum sedium Cipri[dq] episcopis, necnon et prefactis[dr] Nicosiensis archiepiscopi procuratoribus, presenti ordinatione statuimus, et[ds] statuto perpetuo pro pace utriusque[dt] ecclesie super premissis et aliis que inter illas possent in posterum discidendi[du] contenciosam[dv] generare materiam,[dw] irrefragabiliter ordinamus ut in insula Cipri[bq] de cetero infra Latinorum episcoporum dioceses,[dx] sub Nicosiensi metropoli, quatuor dumtaxat existant Grecorum pontificales sedes et ecclesie cathedrales, olim per prefatum Albanensem[dy] episcopum locis specialibus[dz] assignare,[ea] cum quatuor solummodo in eadem insula fore noscantur episcopales sedes et ecclesie pontificum Latinorum:[eb] Unam siquidem pontificalem sedem Grecorum in Nicosiensi apud Soliam; aliam in Paphensi[ec] apud Arsino;[ed] tertiam vero in Famagustana apud Carpasium;[ee] et reliquam in Nimosiensi[ef] diocesibus apud Lefacaram[eg] consistere[eh] volumus,[ei] et ab hiis[ej] denominari, et tam nomen quam dignitatem pontificalis officii habere pontifices qui eas pro tempore canonice obtinebunt. Porro quotiens[ek] quamlibet predictarum sedium Grecorum presule vacare contigeret,[el] alter[em] a clericis sedis eiusdem, invocata Spiritus Sancti gratia, in episcopum eligatur, cuius[en] electionem Latinus pontifex in cuius diocesi fuerit sedes illa, si eam[eo] invenerit[ep] de persona idonea[ae] celebratam canonice, auctoritate ordinaria rite ac sine dificultate[eq] confirmet, sibique[er] faciat per episcopos Grecos vicinarum[es] diocesum,[et] quos ad hoc[eu] idem Latinus advocabit pontifex,[ev] munus[ew] consecrationis impendi, episcopalem solicitudinem[ex] atque curam monasteriorum, ecclesiarum, cleri, et populi Grecorum in sua civitate atque diocesi consistentium auctoritate propria commissurus eidem, et recepturus ab ipso iuratoriam professionem obedientie in hanc formam:

"Ego[ey] episcopus de Solia Nicosiensis diocesis, ab hac hora[ez] in antea fidelis ero et obediens Sancto[fa] Petro, sancteque Romane ecclesie, dominoque meo H[ugoni][fb] archiepiscopo Nicosiensi, eiusque successoribus canonice intrantibus.[fc] Non ero in consilio neque[fd] in facto ut vitam perdant,[fe] aut membrum, vel capiantur mala captione. Consilium quod michi,[ff] aut per se aut per nuntium[fg] vel per litteras[ab] manifestaverint[fh] ad eorum damnum[fi] [45v][fj] nulli pandam. Papatum Romane ecclesie ac pontificatum ecclesie Nicosiensis,[fk] et regulas sanctorum patrum adiutor ero ad defendendum et[fl] retinendum, salvo ordine meo, contra omnes homines. Vocatus ad sinodum[fm] veniam, nisi prepeditus fuero canonica prepeditione. Legatum sedis apostolice, quem certum esse cognovero, in eundo et redeundo honorifice tractabo, et in suis necessitatibus adiuvabo. Sic me Deus[fn] adiuvet, et hec ad[bu] sancta Dei evangelia."

Et hanc formam ab episcopo Greco[fo] sue diocesis recipiet, pro se ac ecclesia sua, quilibet Latinus episcopus regni Cipri.[fp] Quod[fq] si electionem illam cognoverit Latinus pontifex irritandam, ad cassationem eius procedat, sicut de iure fuerit procedendum. Episcopi vero Greci a Latino pontifice ad consecrationem electi Greci sue diocesis convocati ad hoc sine more dispendio, ex presentis constitutionis et ordinationis debito convenire, ac incumbentia consecrationis implere munia[fr] teneantur. Sane Grecorum pontificum damnatio[fs] seu depositio, sicut[ft] et translatio ac cessio, soli Romano pontifici, iuxta prerogative apostolice reservent privilegia,[fu] ut in illis sicut et in ceteris episcopis pontificalis dignitatis status et precellentia muniatur,[fv] at cuicumque[fw] Grecorum ecclesie pastore[fx] vacanti, Latinus pontifex auctoritate propria presulem ingerere non presumat, nisi forte ad eum illis negligentibus eligere, qui debebant, facultas ea vice ordinandi eandem ecclesiam de pastore iuxta generalis statuta consilii[fy] fuerit per lapsum temporis trimestris[fz] devoluta, in quo[ga] etiam casu potestatem non habeat Latinus episcopus preficiendi ecclesie sic vacanti, nisi personam Grecam et tanto honori et oneri[gb] ex merito congruentem. Sedis vero Grece vacantis episcopo bona decanus et capitulum ipsius sedis futuro pontifici custodiat[gc] fideliter et assignent.[gd] Ceterum episcopi eidem[ge] insule canonice[gf] ordinati[gg] de cetero in[gh] predictis[gi] Grecorum sedibus ordinandi habeant in monasteriis, ecclesiis, cleris,[gj] et populis Grecis sibi commissis, et obtineant universa que ad dignitatis vel ordinis episcopalis officium pertinere de communi iure noscuntur,[gk] de quibus Latini episcopi, exceptis illis dumtaxat casibus in quibus metropolitanus de iure potest[gl] iurisdictionem exercere, in suffraganei sui subditos nil usurpent. Cause autem ad forum ecclesiasticum pertinentes, si emerserint inter Grecos, ad suum[gm] pontificem, si vero inter[gn] Latinum et Grecum, sive Grecus actor fuerit sive reus, ad Latinum loci[fo] pontificem deferantur iudicialiter dirimende. Verum salva sedis apostolice preminentia,[go] ad cuius presidium omnes oppressi possunt immediate confugere, cum[gp] ab episcopo Greco appellandum videbitur ad Latinum episcopum in cuius diocesi idem Grecus consistit episcopus, et exinde ad Nicosiensem archiepiscopum, si opus fuerit, provocetur.[gq] Presenti quoque ordinatione censemus[gr] ut in civitate vel diocesi Latini pontificis preter consistorium episcopalis sedis Grecorum cum quo auditorium officialis vel vicarii, si quem Grecus habet episcopus, unum et idem esse dinoscitur,[gs] nullum aliud habeatur consistorium[gt] iurisdictionis ordinarie inter Grecos, nisi forte in aliqua ecclesia Grecorum regni eiusdem sit archidiaconatus, vel alia dignitas annexum habens ordinarie audientie consistorium ab antiquo, a quo ad eiusdem ecclesie Grecum pontificem, et exinde gradatim subditi eius, cum eorum intererit provocabunt. Archiepiscopo denique et episcopis Latinis[gu] pro [46r] offensis vel iniuriis et iuribus suis ecclesiarumque suarum animadvertendi canonice in Grecos suarum civitatum et diocesum,[et] in

illis casibus competere volumus potestatem in quibus eis de iure competit in Latinos. Ad synodum vero pontificis Latini, Grecus episcopus, intra illius diocesim sedem habens, semel in anno, cum abbatibus et sacerdotibus suis curam habentibus animarum, teneatur obedienter occurrere ac sinodalia[gv)] eius statuta, que tamen Grecorum ritibus, fidei Catholice non adversis et a Romana ecclesia toleratis, non obvient, recipere ac[gw)] servare. Ne autem episcopi Greci onere duplici pregraventur, cum ipsos adire[gx)] oporteat ex huiusmodi ordinationis debito episcopales sinodos[gy)] pontificum Latinorum, eos ire ad provinciale consilium[gz)] decernimus non cogendos. In visitationibus etiam[au)] episcoporum Grecorum, vel sudditorum[ha)] eorumdem, illam habere volumus Latinos pontifices intra proprias civitates et dioceses potestatem quam metropolitanis in visitationibus suffraganeorum suorum et subdictorum[ha)] eorumdem[hb)] concedunt canonice sanctiones. Archiepiscopo tamen et episcopis Latinis, cum suas dioceses circa Grecos iure diocesano visitaverint, hoc in erigendis[hc)] procurationibus indicimus[hd)] temperantie moderamen,[he)] ut idem archiepiscopus quinque dumtaxat, Paphensis episcopus quatuor, Famagustanus tres, et Nimociensis[hf)] etiam tres a Grecis suarum civitatum et diocesum[hg)] procurationes in universo recipiant annuatim, quarum quelibet summam[hh)] triginta[hi)] solidorum Turonensium, vel toto bizantios[hj)] qui eidem summe equivaleant, non excedat. Verum licet procurationum numerum, visitationis gratia debitarum, considerata ipsorum paupertate Grecorum, duxerimus miseratione provida taliter moderandum, quare[hk)] tamen Latinis episcopis ad hoc sunt ecclesiarum suarum bona concessa, ut in illis cura[hl)] officii sui debitum indeficienter valeant militare, volumus ut si fidei Orthodoxe necessitas, aut sinceritas obediencie[hm)] que ecclesie Romane debetur, vel morum exegerit[hn)] disciplina quod iidem Greci pluries visitentur super hoc[ho)] circa ipsos sine aliquo ipsorum[hp)] gravamine visitationis debitum propriis sumptibus,[hq)] quando tamen eis sacrorum canonum statuta id permiserint impendere teneantur, cum et apostolus Paulus,[hr)] nostre institutionis exemplar, interdum victum sibi[hs)] manuum labore quesierit ne gravis esset hiis[ej)] quibus Evangelium predicabat, aut illi quos sumptum[ht)] predicandi[hu)] ministratore[hv)] peragebat,[hw)] ob hoc salutis[hx)] ministerio privarentur. Plane ius percipiendi decimas in insula memorata pertineat ad ecclesias[hy)] Latinorum, et in earundem[hz)] decimarum perceptione consuetudo a prelatis et clericis Latinis obtenta et hactenus custodita servetur, per hoc tamen quod in hac parte consuetudinem dicimus observandam, nemo se a solutione decimarum[ia)] putet exemptum que iure canonico et divino debentur. Porro licet ecclesiam[ib)] Grecorum regni Cipri,[bq)] secundum hanc ordinationem non sit nationis sue metropolitanum in posterum habitura, volumus tamen prefatum Germanum, archiepiscopum Grecorum, dum vixerit, dignitatis archiepiscopalis nomine ac honore potiri. Propter hec[bu)] quod personam ipsius donec cesserit vel decesserit,

ab archiepiscopi Nicosiensis qualibet prorsus eximimus potestate, atque statuimus ut, ipso Germano cedente vel decedente,[ic] nullus in prefacto[id] regno de cetero Grecorum archiepiscopus ordinetur.[ie] Sed ne idem Germanus archiepiscopus incerta[if] sede vagetur,[ig] prefatum N[ilonem], episcopum sedis Grecorum que est in Solia Nicosiensis diocesis, a vinculo quo ecclesie sue tenetur absolvimus, ipsum ad sedem episcopalem Grecorum de [46v] Arsino,[ih] Paphensis diocesis, nunc vacantem, de plenitudine apostolice potestatis ac predictorum fratrum consilio, transferando[ii] et dando eidem licentiam ad eandem[ij] sedem libere transeundi. Prefacto[bc] vero Germano archiepiscopo dictas sedem et ecclesiam de Solia, tam in spiritualibus quam in[ds] temporalibus, de eisdem[ik] consilio et potestate committimus, sibi[il] semper dignitatis archiepiscopalis honore ac nomine episcopaliter gubernandas. Ita tamen quod ei sit liberum vel in dicta sede de Solia vel apud ecclesiam Grecorum beati Barnabe Nicosiensis,[im] quam ad episcopum sedis eiusdem ex huiusmodi ordinationis nostre[in] beneficio pertinere perpetuo volumus, pro libito commorari. Ipso vero archiepiscopo cedente vel decedente in sede de Solia, quotienscumque[io] ipsa[bk] vacaverit, simplex dumtaxat Grece nationis episcopus subrogetur,[ip] qui Nicosiensi archiepiscopo eo modo quo alii Greci episcopi Latinis[iq] debent[ir] subesse pontificibus, iuxta presentis ordinationis providentiam sit subiectus. Eundem[is] etiam Germanum, Grecorum archiepiscopum, in monasteria, ecclesias,[it] clerum, et populum Grecorum Nicosiensis civitatis et diocesis illam habere volumus, dum comisse[iu] sibi sedi profuerit,[iv] potestatem quam alii Grecorum episcopi regni Cipri,[dq] ex huiusmodi ordinationis providentia, in Grecos sibi subditos sortiuntur. Ceterum ut ipso Grecorum archiepiscopo superstite vel archiepiscopalis dignitatis officium retinente, ipsius et archiepiscopi ac[iw] pontificum Latinorum super[bb] Grecos, circa iurium archiepiscopalium executionem[ix] potestas, ad submovendam altercationis materiam dirimatur,[iy] ordinamus atque statuimus ut idem Germanus, Grecorum archiepiscopus, dum vixerit, ex huiusmodi ordinationis statuto sine contradictione Latinorum pontificum libere, dum tamen canonice, Grecos Cipri[dq] electos vel deinceps eligendos in episcopos et a Latinis pontificibus in quorum sunt diocesibus confirmatos, auctoritate metropolitica[iz] ad sacros promoveat ordines, et promotos[ja] consecret, ac alios eiusdem regni Grecos episcopos convocet ad consecrationis huiusmodi ministerium exequendum,[jb] et circa universos Grecos ipsius regni eadem auctoritate visitationis impendat officium, cum[jc] de iure fuerit impendendum, et in visitationibus[jd] huiusmodi, seu in hiis[ba] que visitationis ratione competunt eam quam metropolitanis canones sacri concedunt, habeat facultatem, et in vita eius de hiis[ba] archiepiscopus et episcopi Latini, ad quos hec sicut et alia iura, secundum presentis ordinationis statutum, post eiusdem Greci archiepiscopi cessionem vel obitum pertinebunt, eo invito se nullatenus intromittant. Salva interim Nicosiensi archiepiscopo et episcopis Latinis in ceteris

casibus a quibus Grecus abstineat archiepiscopus, potestate quam ipsi Nicosiensi archiepiscopo, ratione metropolis, et tam ei quam aliis Latinis episcopis, ratione diocesum,[je] circa universos Grecos regni prefacti[ak] huius nostre ordinationis attribuit constitutum. Sane dicto archiepiscopo Grecorum vivente sicut et postmodum, iurisdictionem quamlibet in Grecos Nicosiensis civitatis et diocesis, excepta persona prefacti[jf] Germani archiepiscopi,[jg] in appellationibus et aliis Latinus[jh] archiepiscopus obtinebit, que aliis Latinis[bk] episcopis regni predicti per hanc ordinationem in episcopos, clericos, et alios Grecos suarum civitatum et diocesum[je] est concessa. Quamvis autem personam eiusdem Germani archiepiscopi, donec cesserit vel decesserit, omnino exemptam[ji] esse velimus ab archiepiscopi potestate Latini, ut tamen in ipso presentis ordinationis obser [47r]vatio inchoetur idem Germanus archiepiscopus, nomine sedis de Solia sibi commisse, Latino archiepiscopo[ij] iuratoriam professionem obedientie faciat, secundum formam superius annotatam. Ex professione autem et obedientia huiusmodi, Latinum archiepiscopum animadvertendi in personam eiusdem Germani archiepiscopi, vel iniungendi quicquam[jk] eidem in casu quocumque nullam habere volumus facultatem, ut concesse[jl] dumtaxat[jm] persone sue per hanc ordinationem exemptionis plenaria liberate inconcusse letetur. Si quando vero a prefacto[bc] Germano, Grecorum archiepiscopo, fuerit appellandum ad Latinum archiepiscopum, salva prerogativa sedis apostolice, appelletur.[jn] Porro quando Nicosiensis archiepiscopus, post prefati Germani archiepiscopi cessionem vel obitum, Grecos sue provincie in suffraganeorum suorum civitatibus vel diocesibus iure sue metropolis, quod sibi competere volumus, visitabit, unicam tantum in qualibet civitate et diocesi ab universis Grecis earum communiter procurationem recipiat annuatim, que sexaginta[jo] solidorum Turonensium summam, vel tot bizantios[jp] qui illis equivaleant,[jq] non excedat. Utrorumque igitur potestate, Latinorum videlicet et Grecorum pontificum regni Cipri,[bq] discretionis[jr] huiusmodi nostre ordinationis, quam ad Syros[js] eiusdem regni, eosdem cum Grecis mores, ritus, communisque iuris censuram ab antiquo servantes, extendimus, limitibus designata presentis decreti auctoritate iubemus ut neutri nostre positionis terminos transilire vel[jt] amplius sibi prelationis aut libertatis vendicare[ju] presumant, sed in Christo, qui est vera pax omnium, utrique tamquam[ai] invicem membra per unanimitatis coherentiam et subministrationis ordinem fiant eiusdem capitis idem corpus. Amen.[jv]

Ego[jw] Alexander, Catholice ecclesie episcopus.[jx]
+Ego Odo, Tusculanus episcopus, scripsi.[jy]
+Ego Stephanus, Prenestrinus episcopus.[jx]
+Ego frater Iohannes,[jz] tituli Sancti Laurentii in Lucina presbiter[ka] cardinalis.[jx]
+Ego frater Hugo, tituli Sancte Sabine presbiter[ka] cardinalis.[jx]

+Ego Ricardus,[kb] Sancti Angeli diaconus cardinalis.[jx]
+Ego Octavianus, Sancte Maria[kc] inviolata[kd] diaconus cardinalis, subscripsi.
+Ego Iohannes,[jz] Sancti Nicolai in carcere Tulliano diaconus cardinalis, subscripsi.
+Ego Octobonus,[ke] Sancti Adriani diaconus cardinalis, subscripsi.[kf]

Datum[bk][kg] Anagnie, per manum magistri Iordani, sancte Romane ecclesie vicecancellarii et notarii, V nonas Iulii, indictione II,[kh] Incarnationis Dominice anno MºCCºLXº, pontificatus nostri[ki] domini Alexandri Pape IIII,[kj] anno sexto.[kk]

Cui[kl] privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico, videlicet glauco et rubeo, in qua scriptum erat a parte una, "Alexander Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."[km]

[a]*rubric om* M [b]*usque hic om* G [c]*usque hic:* ad futuram rei memoriam RH-W; *cessat* R; LM *includunt* in perpetuum *in incipit.* [d]justicia L *dans incipit* [e]coarctatur M [f]*corr ex* discedent V; dissident GMH-W [g]esse debent *inv* GMH-W [h]iudiciales MH-W [i]conciliationem GMH-W [j]docet H-W [k]invigilare H-W [l]*s.l.* V [m]*corr ex* vigore V [n]H-W *legit* sepi *et corr ad* saepe [o]GM *notant* "forte mulcentis" [p)-r)]qua... mitigantur *om* G [q]altercantium M [s]fratri H-W [t]Cypri GM [u]etc... ac... H-W [v]constitutis GMH-W [w]R *incipit iterum* [x]inter alia *add* GMRH-W [y]eundem M [z]aut GM [aa]ydoneam H-W [ab]literas R [ac]concilii GMRH-W [ad]Petri GM [ae]ydonea H-W [af]quodque illum GM [ag]ipsis RH-W [ah]sponsionem H-W [ai]tanquam M [aj]R *cessat iterum* [ak]praefati GMH-W [al]metropolitana GM; metropolitica H-W [am]exsequendo GH-W [an]quam GM (!) [ao]cuilibet H-W (*et notat corr*) [ap]quoniam GM [aq]eamdem G [ar]eiiciens GM [as]eius GMH-W [at]molliens H-W [au]*om* GM [av]sententias GM [aw]incurisse H-W [ax]dampna H-W [ay]attentata GM [az]eundemque MH-W [ba]his GM [bb]supra GM [bc]praefato GMH-W [bd]Tusculano GMH-W [be]pro ea causa] quoad ea cum H-W [bf]numquam G [bg]aut M [bh]iud *exp* V [bi]nihilominus GH-WM [bj]Germano *add* GM [bk]*om* G [bl]R *incipit iterum* [bm]eius H-W [bn]pertinere H-W [bo]literae R [bp]fuerit RH-W [bq]Cypri GMRH-W [br]per RH-W *et corr ad* propter [bs]ecclesiasticis aliis *inv* RH-W; aliis ecclesiae GM [bt]unam GMRH-W [bu]*om* GMRH-W [bv]metropolitanam GMR [bw]praeemineret GRH-W; preaemineret M [bx]statuerit GMR [by]Greci episcopi *inv* G [bz]tamquam GRH-W [ca]constrinxerunt GM [cb]*om* R [cc]non GM [cd]R *cessat iterum* [ce]ecclesia M (G?) [cf]Nicosiensi GM [cg]quidquid GM [ch]aut GM [ci]denuntiaremus GH-W [cj]Cypro GH-WM [ck]attentaret GM [cl]his GM [cm]et H-W [cn]subsecutis GMH-W [co]utrimque G [cp]tum H-W [cq]ipsius H-W [cr]auspitiis H-W [cs]Germanus dictus *inv* GMH-W [ct]episcopus G [cu]ordinationem dispositionis *inv* GM [cv]conticesceret M; *corr ad* contacerent H-W [cw]ducerent GMH-W [cx]indeterminatio GMH-W [cy]propter H-W [cz]dissensus GM [da]nationum GMH-W [db]a. d^r *add i.m.* V m^2 [dc]dare G; dioecesibus H-W [dd]sanctius GM; satius sane H-W (satius *i.m. in ms.*) [de]praevidimus GM [df]arbitrio H-W [dg]deffinire M [dh]itaque H-W [di]implicatis H-W [dj]potestatis plenitudine inv H-W [dk]a proprio i *add i.m.* V [dl]venerabilibus fratribus nostris] venerabili

fratre nostro H-W [dm)]Nibone GM [dn)]Carpasia GH-W [do)]Matthia G [dp)]Leschara GM; Lafacara H-W [dq)]Cypri GMH-W [dr)]praefatis H-W; praefati GM [ds)]*om* M [dt)]*ms corr ad* utrique H-W [du)]dissidendi GMH-W [dv)]contentiosam GMH-W [dw)]R *incipit iterum* [dx)]et *add* M [dy)-dz)]Albanensem... specialibus *om* G [ea)]assignatas GMRH-W [eb)]a. d[r] loca sedium episcoporum Grecorum *add i.m.* V m[2] [ec)]Paphena GM [ed)]Archinos GRH -W [ee)]Carpasiam GRH-W [ef)]Nimotiensi H-W [eg)]Lefcaram G; Lescaram M [eh)]consitere H-W [ei)]*corr s.l.* ex nolumus V [ej)]iis GMR [ek)]quoties M [el)]contingerit H-W; contigerit M [em)]altero G [en)]confirmatio ad archiepiscopo et Latinis episcopis *add i.m.* V m[2] [eo)]*corr ex* etiam V [ep)]inveneris M [eq)]difficultate GMH-W [eq)]ac sibi M [es)]vicarium M [et)]diocesium GH-W [eu)]idus exp V [ev)]manus mutat V [ew)]manus GM [ex)]sollicitudinem GH-W [ey)]_____*add* MN [ez)]ora M [fa)]beato GM [fb)]N GRM [fc)]et *add* M [fd)]nec GRH-W [fe)]perdat H-W [ff)]mihi GMRH-W [fg)]nuncium M [fh)]manifestaverit M [fi)]dampnum H-W [fj)]eadem manus ut prius V [fk)]ecclesie Nicosiensis *inv* GRH-W [fl)]*om* RH-W [fm)]synodum GMRH-W [fn)]me Deus *inv* GMRH-W [fo)]*om* H-W [fp)]Cypri GMR [fq)]et GM [fq)]munera G [fs)]dampnatio H-W [ft)]sive R [fu)]reservent privilegia] privilegia reservetur GMRH-W [fv)]mutuatur H-W; manuteneatur R [fw)]cuicunque GR; cuiuscumque H-W [fx)]pastori G [fy)]generalis statuta consilii] concilii generalis statuta RH-W; generalis statuta concilii GM [fz)]temporis trimestris *inv* GMRH-W [ga)]eo G [gb)]M *corr ad* honori *sed dicit quod debet esse* et gradui [gc)]custodiant GH-W [gd)]assignet M [ge)]eiusdem GMRH-W [gf)-gi)]canonice... predictis *om* M [gg)]et *add* GRH-W [gh)]etiam R [gj)]clericis H-W [gk)]noscantur M [gl)]de iure potest] potest de iure GM [gm)]Graecum *add* MRH-W [gn)]autem H-W [go)]praeeminentia GMH-W [gp)]episcopo exp V [gq)]provocentur M [gr)]cesemus H-W (*et notat quod* R *habet* censemus) [gs)]dignoscitur GMR [gt)]habeatur consistorium *inv* GM [gu)]episcopis Latinis *inv* GM [gv)]synodalia GMRH-W [gw)]hac M; et H-W [gx)]audire M [gy)]synodos GMRH -W [gz)]concilium GMH-W [ha)]subditorum GMRH-W [hb)]eorundem M [hc)]exigendis GMRH-W [hd)]iudicimus G [he)]moderatam H-W (*notat* R *habere* moderamen) [hf)]Nimosiensis GR; Nimotiensis H-W [hg)]dioecesis GM; dioecesium H-W [hh)]summa GRH-W [hi)]XXX H-W [hj)]byzantios H-W; byzantinorum G; bisantinorum M [hk)]quia GMRH-W [hl)]circa GMRH-W [hm)]obedientiae GMR; oboedientiae H-W [hn)]exegeat H-W [ho)]cura *exp* V [hp)]illorum GMRH-W [hq)]sumtibus G [hr)]Paullus G [hs)]victum sibi *inv* M [ht)]sumptus GM [hu)]praedicanti GR; *om* H-W [hv)]ministrare GMRH-W [hw)]pigebat GMRH-W [hx)]praedicanti H-W *(add i.m. in ms)* [hy)]ecclesiam G [hz)]earumdem MRH-W [ia)]a solutione decimarum] ad decimarum solutionem M; a decimarum solutione G [ib)]ecclesia GMRH-W [ic)]excedente G [id)]praefato GMRH-W [ie)]R *cessat iterum* [if)]in certa H-W [ig)]vageretur H-W [ih)]Archin H-W [ii)]transferendo GMH-W [ij)]eamdem G [ik)]eiusdem H-W [il)]ab ipso retentis sibi H-W; sibi retentis GM [im)]Nicosiensem H-W [in)]ordinationis nostre *inv* GMH-W [io)]quotiescumque GM [ip)]*corr ex* subrogeretur V [iq)]Latiuis G [ir)]debetur H-W [is)]eumdem GM; arbituere in olim (?) *add i.m.* V m[2] [it)]ecclesiastica GM [iu)]commissae M (V?) [iv)]praefuerit GM [iw)]ad G [ix)]exsecutionem G; executione H-W [iy)]*corr ex* derimatur G; derimatur H-W [iz)]metropolitana GM [ja)]promotis H-W [jb)]exsequendum G [jc)]quando H-W [jd)]vsitationibus G [je)]dioecesium GMH-W [jf)]praefati GMH-W [jg)]episcopi GM; donec cessent vel decessent *exp* V [jh)]Latinus M [ji)]exemtam G; exemptum H-W [jj)]episcopo GM [jk)]quidquam G; quidcumque H-W [jl)]concessa GM [jm)]duntaxat G [jn)]R *incipit iterum* [jo)]LX RH-W [jp)]bysantios H-W; byzantinorum G; bysantinorum M [jq)]aequivalent H-W [jr)]discretione GM; discretivis RH-W [js)]Siros H-W [jt)]aut R [jq)]vindicare GM [jv)]GM *ponunt* [kg)-kk)]*hic* [jw)-kf)]Ego...

subscripsi *om* RH-W [jx]subscripsi *add* GM [jy]subscripti M [jz]Joannes M [ka]presbyter GM [kb]Richardus M [kc]Mariae M (V?) [kd]in Via Lata GM [ke])Ottobonus GM [kh]2 R [ki]vero GMRH-W [kj]IV GM; quarti R [kk]VI GMR [kl)-km]*om* GMRH-W

[l]Because of the great length of the document, and the number of previous editions, there are many variants, and we have opted for a different notation system. In addition, there are marginal characters, in a different hand, corresponding to the different clauses of the document, and we have ignored these.

79

Orvieto 1263 January 3

Pope Urban IV wrote to Archbishop Hugh of Nicosia over the problems faced by the latter on account of the refusal of the Greeks and Syrians on Cyprus to abide by the terms of the Bulla Cypria, *and their schemes against the authority of the Latin church. He also complained about the* bailli's *refusal to support the archbishop in punishing laymen and clerics inside the city and diocese of Nicosia who were guilty of various vices, such as adultery, blasphemy, sorcery, gambling and sodomy. The* bailli *was maintaining that it was up to the nobles themselves to mend their ways, the archbishop's authority to mete out punishment being limited to his own servants and subordinate clergy. The pope had written letters to the* bailli, *barons and nobles of Cyprus, urging them to assist the archbishop to discipline effectively the unruly Greeks and Syrians.*

He also told them that neglecting to punish moral reprobates was tantamount to favouring them, and that if they were allowed to continue unchecked in their vices, converting others to their evil ways, then the bailli and nobles might well be finally forced to shed their blood, for which the blame would not unreasonably be placed upon them for having encouraged and protected them in their wickedness. The bailli *and nobles were urged to stop protecting them, to punish them, to uphold the rights of the church, and to ensure that their subjects also did so. The diocesan bishops should seek evil out and uproot it from their dioceses, invoking the aid of the secular arm in pursuit of their pastoral duties (L #93, p. 475).*

Previously unedited.

LXXIX: Comprobatio ordinationis quod archiepiscopus possit in certis casibus contra Grecos et Sirios clericos [47v]

Urbanus episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Inestimabilis[a] superni consilii magnitudo, cuius nemo consiliarius extitit, cuius providentia in sui dispositione non fallitur, miro stabilivit ordine, ordinata et miranda stabilitate firmavit primatum ecclesie militantis. Ipsam namque "super petram"[1] fidei mox nascentis erexit, et beato eterne vite clavigero ac successoribus eius in ipso, celestis ac terreni simul imperii iura committens, eam habere voluit utriusque

gladii potestatem, ut spiritualem libere[b)] per se ipsam arripiat, ipsum[c)] licenter exerceat, in eo prudenter feriat et vulneret medicinaliter ad salutem. Tamporalem[d)] vero sic habeat in vagina reconditum ut pro ipsa ipsiusque nutu et imperio secularis etiam ministerio potestatis, cum expedit, exeratur. Nec ipsorum officiosa diversitas ulla sibi adversitate dissentiat, sed alterutrius alterius adiuta suffragiis et utriusque mutuis fota favoribus, in defensione iusticie, debita executione ipsius, concordi voto concordans, opus iusticie operetur, fructumque producat, pacem pariens, fovens concordiam, et nutriens unitatem. Cum simus igitur, licet immeriti, successores Petri et vicarii Ihesu Christi, cum nos Dominus speculatores sue domui dederit, officii necessitate urgente compellimur in die stare in specula et totis noctibus[d)] custodiam observare, prospectare undique pro posse singula speculari, ut annunciemus quodcumque viderimus et opponamus nos murum pro domo Domini ascendentibus ex adverso, nunc errantes dirigendo monitis et comminationibus revocando, nunc peccantes penis castigando debitis et peccandi, prout expedit, audaciam[e)] compescendo, potestatem huiusmodi nobis, prout Altissimo placuit, ex alto commissam per nos ipsos ad hoc exercentes interdum, nonnumquam vero ipsius ministerium, cum res exigit, ad alios derivantes, ut per nos et alios implere invicte servitutis ministerium studeamus, ecclesias universas et singulas quarum nobis cura imminent generalis, ac ipsarum libertates et iura prompte defensionis presidio[f)] protegendo, ad quod Nicosiensis ecclesia sollicitudinis nostre suffragium tanto avidius expetit quanto gravioribus interdum agitatur, molestiis et gravaminibus molestatur. Sentit namque, ut asseritur, recidive passionis acculeos et novorum gravaminum molestias experitur. Quamquam enim a tempore quo in regno Cipri auctoritate sedis apostolice fuerunt Latinorum ecclesie institute, inter ipsorum et Grecorum regni eiusdem ecclesia[g)] super diversis articulis materia dissensionum, usque ad moderna producta tempora felicis recordationis Alexandri pape, predecessoris nostri, ordinatione salubri terminata extiterit de apostolice plenitudine potestatis, nonnulle tamen persone, tam ecclesiastice quam seculares, Greci videlicet et Syri regni eiusdem, contra ordinationem huiusmodi temeritate propria, ut dicitur, venientes, non solum ipsam, prout tenentur, observare contempnunt, verum etiam contra te ac Latinorum ecclesias, quibus antea, sicut fertur, suberant et parebant, superbie calcaneum erigentes, in[h)] tui et ecclesiarum ipsarum offensam, conspirationes, et conventicula presumptione damnabili facere non verentur, iura, honores, immunitatem, ac libertatem ecclesiasticam, quantum in eis est, pro iuribus, annullantes. Sed et licet nonnulli, tam clerici quam laici Nicosiensis civitatis et diocesis, Dei timore [48r] postposito, ad scelera, ut fertur, laxent habenas, et eorum aliqui publicis adulteriis polluantur, alii Christum et sanctos eius lacessire,[h)] alii blasphemiis, alii sortilegiis, alii azardorum ludis in quibus frequenter illicite iurant simul et deiurant, plerique vero aliis diversis et enormibus non dubitent criminibus inquinari, et, quod est detestabilius, quidam,

in profundum malorum execrabiliter corruentes, perire cum Sodoma non pavescant. Si quando tamen tu, ad quem ex tuo spectat officio de tua metropoli extirpare predicta et alia vicia, et in agro Domini tibi commisso inibi plantare virtutes, ad correctionem talium velis tui officii debitum exequendo procedere, imponendo penas prout excessuum et personarum exigit qualitas, in quantum decet ecclesiasticum iudicem et modestiam officii pastoralis, nobilis vir baiulus dicti regni, non attendens quod hoc solum plectendo vel ignoscendo bene agitur ut vita hominum corrigatur, asserit nonnullis ex nobilibus eiusdem regni, in hoc coscensientibus, sic ad se spectare huiusmodi correctionem excessuum, quod tu, nisi contra tuos servos et clericos intromittere te non debeas de corrigendis eiusdem. Propter quod officio tuo circa hoc per eosdem baiulum et nobiles, non sine animarum periculo, impedito, dum de huiusmodi iurisdictione contenditur, crimina remanent incorrecta, deliquentium ausus excrescit, peccandi consuetudo quasi pro lege defenditur, et enormes quotidie[h)] multiplicantur, excessus tuumque officium adeo non solum vilipenditur, sed etiam inutile redditur, et quasi penitus enervatur, quod iam non archiepiscopus sed simplex potius videaris esse sacerdos. Cum tamen, ut dicitur, predicta omnia utpote iuri consona exercueris libere usque modo. Quia vero in sedandis predictis discensionibus in vanum laborasse Romana videretur ecclesia, si sue salubris ordinationis antidodum[i)] ad pacis et quietis commoda non proficeret, sed in antique discordie dispendia recidivans, nova nichilominus ecclesie tue gravamina germinarent, quare salutem prefacti baiuli necnon et baronum ac nobilium regni predicti appetimus, et quare defensioni libertatis ecclesiastice deesse nec volumus nec debemus, eosdem baiulum, barones, et nobiles rogandos duximus attentius et ortandos, dantes eis nostris litteris in mandatis ut, provide attendentes quod ordinationis predicte observatio ad tranquillitatem inter memoratos Latinos, Grecos, et Syros, et magnum in partibus illis incrementum cedere potest fidei Christiane, quod iidem Greci et Syri eandem ordinationem Latinis servare ipsam paratis observent, et tibi subsint et pareant, ut tenentur, necnon et ab huiusmodi conspirationibus et conventiculis omnino desistant, et contra libertatem ecclesiasticam aliquid non attemptent, ad requisitionem tuam cum potentia ipsorum, specialiter in ipsos Grecos et Syros, possit habere in hiis efficatiam et vigorem, manum[j)] sui auxilii efficaciter apponere non omittant, et provida consideratione, pensantes quod si predicti scelerati ac reprobi a Domino in baratrum perditionis eiecti, de favoris eorum presidio, et quare iidem baiulus, barones, ac nobiles tibi, in premissis ad tuum officium pertinentibus, licet indebite, suum auxilium denegant, confidentes spe de impunitate concepta contra salutem propriam sic effrenata licentia debachentur, sanguis eorum de ipsorum requiretur manibus, eorundem sceleratorum perversitas, et subversio eorum subsequens, et aliorum etiam qui eorum exemplo cecitate miserabili pervertuntur, eisdem baiulo, baronibus, et nobilibus non immerito ascribetur, cum negligere perturbare perversos nichil sit

aliud quam fovere, ob reve[48v]rentiam dicte sedis et nostram ab huiusmodi sceleratis manum sui patrocinii penitus retrahentes tibi tuisque vicariis in puniendis predictis, et aliis corrigendis excessibus, ac manutenendis ecclesie tue iuribus, necnon et in compellendis subditis tuis ad parendum tibi in omnibus supradictis, et aliis etiam que ad tuum officium pertinent, cum a te requisiti fuerint, presertim cum idem baiulus speciali iuramento dicatur astrictus iura et honores ecclesiarum manutenere ac etiam defensare, oportunum favorem et efficax auxilium largiantur. Ceterum, volentes quod aliquorum presumptuosa temeritas in contemptum redigat que per eiusdem sedis providentiam sunt salubriter ordinata, ac intendentes sic sceleratorum huiusmodi temeritati occurere quod eorum castigata perversitas exemplo damnabili alios non subvertat, fraternitati tue per apostolica scripta mandamus, quatinus ordinationem prefatam facias, auctoritate nostra sublato appellationis obstaculo, firmiter observari. Et cum sit in iure statutum ut episcopi per suas dioceses scelera[k)] inquirant, ulciscantur, et vindicent, et, cum opus fuerit, convocent auxilium brachii secularis ad exequendum pastoralis officii debitum, tam in premissis quam in aliis etiam que ipsius officii sollicitudinem respiciunt, idem implores auxilium brachii secularis quotiens fuerit oportunum, contradictores et rebelles per censuram ecclesiasticam, appellatione postposita, compescendo. Sententias enim, si quas propter hoc in contradictores rite tuleris vel rebelles, ratas habebimus et faciemus, auctore Domino, usque ad satisfactionem condignam, appellatione remota, inviolabiliter observari. Non obstante si aliquibus a sede apostolica sit indultum quod excommunicari, suspendi, vel interdici non possint per litteras apostolicas non facientes plenam[l)] et expressam de indulto huiusmodi mentionem, et qualibet alia indulgentia sedis predicte, de qua in nostris litteris fieri debeat mentio specialis. Datum apud Urbem Veterem, III nonas Ianuarii, pontificatus nostri anno secundo.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Urbanus Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a)]in aestimabilis L *dans incipit* [b)]*corr s.l. ex* habere V [c)]*lege* temporalem [d)]*corr s.l. ex* notibus V [e)]*corr ex* audatiam V [f)]d *exp* V [g)]*lege* ecclesias [h)]*corr* V [i)]*corr ex* V antidotum [j)]*corr ex* magnum V [k)]*corr ex* scelerata V [l)]*corr ex* plenas V

80

Anagni 1222 March 8[1)]

Letter of Pope Honorius III to the queen, nobles, barons, knights and other men in the kingdom of Cyprus, urging them to ensure that the terms of the agreement concluded between

the crown and the barons on one hand, and the archbishop and Latin prelates of Cyprus on the other, were fully observed, and especially as regarded the donation or restoration of properties once belonging to the Greek churches and monasteries, presently recognised as belonging to the Latin churches which had succeeded them, and which had been established by the church of Rome in place of the Greek prelates (L #20, p. 452).

Previously unedited.

LXXX: Quod milites observent compositionem de decimis factam

Honorius episcopus, servus servorum Dei, karissime in Christo filie illustri regine ac dilectis filiis nobilibus viris, baronibus, militibus, et aliis hominibus regni Cipri, salutem et apostolicam benedictionem. Devotio quam ad sacrosanctam Romanam ecclesiam habere dicimini nos inducit ut nos ad ea que pacem vestram respiciunt et salutem apostolicis litteris tanto libentius imitemus quanto fortius ad id teneri vos novimus nobis etiam tacentibus per vos ipsos. Inde est quod universitatem vestram rogamus, monemus attentius, et hortamur per apostolica vobis scripta mandantes, quatinus de possessionibus quas ecclesie,[a)] cathedrales,[b)] et monasteria Grecorum in regno Cipri habuisse noscuntur, ecclesiis Latinorum qui successerunt eisdem, et per Romanam ecclesiam sunt in eisdem ecclesiis loco Grecorum pontificum instituti conferre aliquas vel restituere potius, ut compositio que inter nos, ex parte una, et venerabilem fratrem nostrum [49r] Nicosiensem archiepiscopum, et alios prelatos regni Cipri, ex altera, super diversis articulis amicabiliter intercessit, observari valeat inconcusse, ob reverentiam beati Petri et nostram libenter et liberaliter procuretis. Datum Anagnie, VIII idus Martii, pontificatus nostri anno sexto.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo[c)] canapis, in qua scriptum erat ab una parte, "Honorius Papa IIII";[d)] ab alia vero parte erant sculpta duo capita et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a)]*ecclesie exp* V [b)]*corr s.l. ex* catedrales V [c)]filo *exp* V [d)]*lege* III

[1)]The manuscript is undated, but La Monte (p. 452) shows that it cannot be from Honorius IV since it is addressed to the queen, and since Honorius IV did not reign six years in any case. On the other hand, Honorius III was in Anagni on March 8, 1222, the VIII Ides of March of the sixth year of his pontificate, as letters edited by Potthast demonstrate.

81

Orvieto 1264 April 13

This letter is identical to #77 above (L #98, p. 476).

Previously unedited.

LXXXI: De iurisditione[a] archiepiscopi in certis casibus contra clericos et laicos in tota insula

Urbanus episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Accedens non absque multis periculis et laboribus ab apostolicam sedem, exposuisti nobis oraculo[b] vive vocis quod Greci regni Cipri non solum ordinationem salubrem per quam discordiam, que super diversis articulis longo tempore inter Latinorum et ipsorum Grecorum ecclesias duraverat, felicis recordationis Alexander papa, predecessor noster, de suorum fratrum consilio terminasse noscitur, non servabant, verumetiam contra te ac dictas Latinorum ecclesias calcaneum erigentes, conventicula et conspirationes in tuorum et earundem ecclesiarum iurium depressionem presumptione damnabili faciebant, quique licet plerumque nonnulli tam clerici quam laici civitatis et diocesis Nicosiensis, Dei timore postposito, ad scelera laxantes habenas, publicis adulteriis fedarentur, et alii Christum eiusque sanctos blasphemiis et sacrilegiis lacessirent, alii azardorum ludis plerique diversis ac enormibus non dubitarent criminibus inquinari, et quod erat detestabilius, quidam in profundum malorum execrabiliter corruentes perimi cum Sodoma non timerent, si quando tamen tu, ad quem ex tuo spectat officio de tua metropoli extirpare predicta et alia vicia, in agro Domini plantare virtutes, volebas ad correctionem talium, tui officii debitum exequendo procedere, imponendo penas secundum personarum et excessuum qualitates, in quantum decet ecclesiasticum iudicem et modestiam officii pastoralis, dilectus filius nobilis vir baiulus eiusdem regni, non attendens quod ecclesiastica secularisque potestas mutuis suffragiis indigent et foventur, et quod hoc solum bene agitur sive[c] ignoscendo sive plectendo ut vita hominum corrigatur, te non permittebat excessus huiusmodi corrigere ac punire, asserens hoc ad suam curiam pertinere, ac te non debere intromittere de huiusmodi excessibus corrigendis, nisi forsam contra tuos clericos aut servos, sicque tuum officium in tantum inutile reddebatur quod iam non archiepiscopus, sed simplex sacerdos potius videreris. Adiecisti etiam ad premissa quod quamplures alii de regno predicto, claves ecclesie damnabiliter contemnentes et maledictionem bibentes ut aquam, excommunicationis sententiam in eosdem a personis eccle[49v]siasticis promulgatum indurato substinebant animo, redire ad mandatum ecclesie non curantes, quorum aliqui ab huiusmodi sententia usque ad eorum obitum absolutionis postulare beneficium

obmittebant, nec ab aliis evitabantur.[d)] Quare cum ibidem tua prodisse presentia non valeret, ad apostolicam sedem te oportuit personaliter laborare. Unde nos, tuis in hac parte compatientes laboribus et malis occurre huiusmodi cupientes, litteras nostras dicto baiulo dixerimus continentes ut, ob sedis ipsius ac nostram reverentiam, ab huiusmodi sceleratis manum sui patrocinii penitus retrahens, tibi vel tuis vicariis impuniendis predictis excessibus et aliis corrigendis, ac manutenendis ecclesie tue iuribus, necnon et in suis compellendis subditis ad parendum tibi in omnibus supradictis, que non est dubium ad tuum spectare officium, cum a te dictisque requireretur vicariis, presertim cum dicerentur iuramento teneri iura et honores ecclesiarum manutere ac defendere, oportunum favorem et efficax auxilium exhiberet. Tibi quoque per alias dedimus litteras in mandatis, ut contra huiusmodi clavium contemptores, prout expedire conspiceres manum tuam aggravare curares, invocato ad hoc, si opus existeret, auxilio brachii secularis. Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo. Verum, cum postmodum idem baiulus, directis sibi litteris supradictis receptis, ut si super hiis que dicte continebant littere, nostris vellet parere mandatis quodque contra militem quemdam, qui excommunicationis sententiam in ipsum prolatam diu animo substinuerat pertinaci, tibi qui adversus eundem militem aggravaveras manum tuam, favorem et auxilium exhiberet, a tuis fuisset vicariis requisitus, asservit se non mittere manum in suum hominem ligium, vel in feudum ipsius, absque curie sue sgardio sive consilio, iuravisse. Super Grecorum quoque cohercendos presumptione et criminibus corrigendis in ipsis et aliis, expresso quod tibi contra clericos Grecos assisteret rebellantes, respondendo innuisse videtur te non posse laicos sibi subditos, quantumcumque peccaverint, corrigere vel punire. Propter quod iterum es coactus apostolicam super hoc providentiam implorare, asserens quod ab huiusmodi favoris et auxilii exhibitione salubri iuramentum de non mittendo manu in suum hominem ligium ab eo, ut asseritur,[e)] prestitum, ipsum excusare nequivit, cum per illud predicto iuramento quod de iuribus et honoribus ecclesiarum manutenendis et defendendis prestitisse dicitur, nequiverit derogari, nec servandum sit aliquatenus iuramentum quod salutaribus institutis obviat et effectum impedit ecclesiastice discipline. Nec etiam dici potest quod super corrigendis et puniendis excessibus in laicis Latinis et Grecis assistere tibi non debeat, tanquam huiusmodi correctio et punitio ad tuum pro eo non spectet officium quod [50r] ipse in eos iurisdictionem obtinet temporalem, cum Romanus pontifex, ex concesse sibi divinitus in beato Petro plenitudine potestatis quemlibet Christianum cuiuscumque dignitatis, preminentie, vel conditionis existat, et ceteri prelati in solicitudinis ipsius partem assumpti possint omnes et singulos de populo cure sue commisso, ratione peccati, censura ecclesiastica[f)] cohercere, ut quos Dei timor a malo non revocat, saltem severitas ecclesiastice coherceat discipline. Cum igitur proculdubio ad tuum tanquam qui specialis in civitate ac diocese ac generalis in metropoli Nicosiensis animarum es pater et pastor, officium spectet ibidem in quolibet clerico et laico,

Latino et Greco, cuiuscumque dignitatis, preminentie, honoris, seu conditionis vel iurisdictionis existat, predicta et alia quelibet vicia et peccata corrigere ac punire, imponendo penas, ut predicitur iuxta personarum excessuum qualitates, nos qui eundem baiulum, tanquam Catholicum Deo et eius ecclesie filium, dictumque regnum benivolencia speciali prosequimur, ad suum cognoscentes honorem suamque salutem spectare quod in hiis que ad divine iusticie cultum, honorem ecclesie ac animarum salutem pertinent, paratus inveniatur et promptus, ipsum rogandum duximus attentius et hortandum, dantes eis nostris litteris in mandatis, ut prudenter considerans quod ecclesiastica secularisque potestas mutuis suffragiis indigent et foventur, tibi vel tuis vicariis, pro Christi nomine, cuius ex[g] in hac parte minister, ac dicte sedis et nostra reverentia, impuniendis et corrigendis predictis et aliis huiusmodi excessibus, in quocumque clerico et laico, Latino et Greco, civitatis, diocesis ac metropolis predictarum, ac manutenendis ecclesie tue iuribus et honoribus, necnon et compellendis subditis suis ad tibi parendum et contemptores clavium ecclesie coherendis sive puniendis, non obstante iuramento predicto, assistens, oportunum favorem et efficax auxilium tibi tuisque vicariis, cum fuerit requisitus, impendat, ita quod tu exinde ipsum sincerius paterno prosequaris affectu, et nos sui simus et sepedicti regni utilitatibus promptiores nec oporteat nos super hiis aliter providere. Aliquini, nolentes ius Nicosiensis ecclesie, quin divinum potius negligi vel presumptione aliqua occupari, cum non sit deferendum alicui contra Deum, licet tu ex officio tuo huiusmodi auxilium invocare, ac in contradictores ecclesiasticam censuram excercere, si opus fuerit, valeas ut tamen eo libentius id possis efficere quo maiori per nos fueris auctoritate munitus, fraternitati tue per apostolica scripta mandamus quatinus in mansuetudine spiritus et modestia, que requiritur in pastore iuxta datam tibi a Deo prudentiam, officii tui debitum exequens, in premissis auxilii sui brachium, quotiens oportunum fuerit, invoces eundem baiulum ad impendendum illud tibi monitione premissa, tam auctoritate nostra quam tua per censuram ecclesiasticam, appellatione postposita, compellendo. Non obstante se ei a predicta sit sede indultum quod per ipsius sedis litteras excommunicari non possit, vel terra sua ecclesias tue neqant interdi[50v]cto supponi, nisi in eisdem litteris de indulto huiusmodi plena et expressa mentio habeatur, seu qualibet indulgentia sedis eiusdem per quam mandati nostri effectus impediri valeat vel differri, et de qua in presentibus mentio fieri debeat specialis. Datum apud Urbem Veterem, idus Aprilis, pontificatus nostri anno tertio.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Urbanus Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a] *corr ex* iuriditione V [b] v *exp* [c] *corr ex* sine V [d] *corr* V [e] *corr ex* asseretur V [f] *corr ex* ecclesiasticia V [g] *lege* es

82

Damietta 1221 May 16[1)]

Letter of Pelagius, bishop of Albano and legate of the Apostolic See, to Archbishop Eustorge and his suffragan bishops, confirming and ratifying the agreement of 1220 concluded in Limassol between Queen Alice and the nobles on one hand, and the Latin prelates on the other. The letter of Queen Alice (# 84) quoted here by Pelagius, contains the provisions of the agreement. This agreement covered the issues of property, incomes, usages, rights and tithes and its salient points were as follows.
1. Queen Alice conceded in full on behalf of her son Henry, lord and heir to the kingdom of Cyprus, the tithes of her revenues and of those belonging to the nobles, barons and knights subject to her and her son, in accordance with the customs and usages of the kingdom of Jerusalem. She also conceded the imposts of chevagia *and* demos *due to her and her son from the archbishop of the Greeks, their bishops and their churches.*
2. All Greek priests and deacons would be relieved of the obligation to perform manual labour or paying chevagia, *but from now on would render canonical obedience to the Latin archbishop and his church. Restrictions were placed on their numbers and freedom of movement, and even where priests and deacons could reside elsewhere witht he permission of their lord and diocesan, they had to leave their families in their original abode, and provide a substitute priest or deacon. From now on they also needed their lord's consent to be ordained, whereupon the Greek archbishops and bishops had to furnish their lords with an industrious peasant as a replacement.*
3. Greek abbots had to be canonically elected to their monasteries, with the assent of the local lord, and had to be confirmed by the Latin archbishop or diocesan bishop. They could be removed from office only by following canonical procedures, while Greek monks or abbots in priestly or deaconal orders had to obey the Latin diocesan in all spiritual matters.
4. The donations of Latin lords to Greek churches and abbeys were confirmed, while the properties belonging to Greek churches and monasteries before the Latin conquest, and now in the possession of the crown and nobles, would remain so, the Latin church having pledged not to contest this (L #15, p. 451).

Previously unedited.

LXXXII: Confirmatio[a)] compositionis facte inter dominam reginam Cipri et prelatos de decimis et servis ordinandis et abbatibus Grecis confirmandis

Pelagius, miseratione divina episcopus Albenensis, apostolice sedis legatus, venerabilibus in Christo patribus E[ustorgio], Dei gratia archiepisco[b)] Nicosiensi, et suffraganeis eius, salutem et sinceram in Domino caritatem. Equitas iuris et consuetudo ecclesie approbata requirit ut que provide ac racionabiliter statuuntur apostolice sedis auctoritate firmentur ne processu temporis in dubium revocata labantur in dubium questionis. Inde est quod cum inter nos, ex parte una, et A[licem], illustrem reginam, et nobiles viros, barones Cipri, ex altera, super quibusdam possessionibus, redditibus, decimis, consuetudinibus, iuribus, et aliis rebus mobilibus et immobilibus, questio

verteretur, tandem inter nos super hiis amicabilis compositio intervenit, quam a nobis humiliter auctoritate postulastis sedis apostolice confirmari, ipsius tenore de verbo ad verbum presentibus annotato. Tenor autem talis est:

"Notum sit omnibus tam presentibus quam futuris quod ego, A[lix], Dei gratia regina Cipri, mater Henrici, veri domini et heredis regni Cipri, de communi voluntate et assensu baronum et militum ac hominum predicti filii mei et meorum, ad requisitiones et crebras ammoniciones venerabilis patris, domini P[elagii], Dei gratia[c)] Albanensis episcopi, in partibus orientis et Cipro apostolice sedis legati, michi per eiusdem litteras factas, ad petitionem etiam et postulationem venerabilium patrum meorum, domini E[ustorgii], Dei gratia Nicosiensis archiepiscopi, et dominorum M[artini] Paphensis, R. Nimociensis, et C[aesarii] Famagustani episcoporum, concessi et assignavi eidem domino archiepiscopo et episcopis, et per ipsos successoribus suis et omnibus ecclesiis eorumdem, decimas integre de omnibus redditibus regni Cipri et predictorum baronum, militum, et hominum eiusdem filii mei atque meorum, secundum usum et consuetudinem regni Ierosolimitani. Donavi nichilominus eidem chevagia et dimos que debebantur mihi et eidem filio meo ac[d)] rusticis archiepiscopi et episcoporum Cipri et ecclesiarum suarum. Concessi etiam, de voluntate et assensu barronum, militum, et hominum eiusdem filii mei et meorum, libertatem omnibus sacerdotibus et diaconis Grecis, ita quod de personis suis non dent chevagia nec angarias faciant, sed canonicam obedientiam faciant predicto archiepiscopo et ecclesie sue [51r], illi scilicet qui sunt et fuerint in diocesi sua. Alii autem, prout sunt et fuerint in diocesibus predictorum episcoporum, sint similiter obedientes in omnibus spiritualibus episcopis suis et ecclesiis eorundem. Et quoniam magna est modo multitudo sacerdotum et diaconorum Grecorum in regno Cipri, et scandalum posset oriri si sacerdotes et diacones, relictis casalibus in quibus degunt, ad alia casalia se transferent, volumus et statuimus ut, predicta multitudine eorum durante, permaneant in casalibus et terris in quibus presentialiter[e)] degunt. Et si alias se transferunt, teneantur ad casalia et terras a quibus recesserunt redire. Cum autem in antea aliquis de Grecis fuerit ordinandus, ordinari debet de assensu et voluntate domini sui. Et si predicti archiepiscopus et episcopi qui sunt et pro tempore fuerint in Cipro aliquem de ipsis aliter ordinaverint, tenentur eque ita bonum rusticum reddere domino suo. Et si aliquis de Grecis fraudulenter, ignorante domino suo, egressus fuerit de Cipro et extra predictum regnum se fecerit ordinari, et postmodum sic ordinatus revertatur in Ciprum, episcopus suus suspendet eum ab officio suo sic furtive suscepto, et dominus eius potest eum capere tanquam vilanum suum et in pristinam licite valet redigere servitutem. Presbiteris autem et diaconibus Grecis ammodo ordinandis, sicut superius est expressum, licitum sit, sine filiis et filiabus suis et salvo iure

dominorum suorum, quocumque voluerint, de uno scilicet casali vel terra ad aliam, ire cum licentia predicti archiepiscopi et eorundem episcoporum, et tunc ab eisdem prelatis debet alius Grecus subrogari in loco predicto. In abbatiis autem conventualibus Grecorum ubi abbates esse consueverunt, cum abbates debent substitui, canonica debet fieri electio, in qua dominus loci ipsius debet canonicum assensum habere. Et talis canonica electio ab archiepiscopo seu episcopo loci predicto secundum Deum et scita[f] sacrorum canonum confirmetur. Et sic electio munus benedictionis impendatur. Nec idem qui sic fuerit factus abbas debet ab sua abbatia removeri, nisi secundum formam et ordinem iuris. Predicti autem abbates et monachi in sacerdotali et diaconali ordine constituti debent esse in omnibus spiritualibus obedientes archiepiscopo et episcopis memoratis, sicut sunt et fuerint in diocesibus eorundem, quilibet scilicet archiepiscopo et episcopo loci et diocesis sue. Si quas autem elemosinas, possessiones, et terras seu loca a tempore dominorum Latinorum qui fuerunt et sunt in Cipro habuerunt et habent ecclesie et abbatie Grecorum ex concessione et dono dominorum Latinorum liberas et franchas, eas similiter liberas et francas in antea habeant et possideant pacifice et quiete, salvis iusticiis et consuetudinibus quas domini locorum consueverunt habere ratione temporalium in eisdem. Nullus autem de Grecis fieri debet monachus vel conversus sine voluntate et assensu domini sui. Et si aliter presumpserit, dominus suus, si vult, potest capere eum et ad pristinam redigere servitutem. Super possessionibus autem et terris seu locis que tempore Grecorum habuerunt ecclesie et abbatie et monasteria Grecorum in Cipro, idem archie[51v]piscopus et episcopi memorati, vel successores eorum, vel eorundem ecclesie, vel aliquis pro ipsis nullam mihi et eidem filio meo vel heredibus suis et meis, et predictis baronibus, militibus, et hominus suis et meis questionem seu quaerelam aut controversiam in posterum movere debent, sed in pace et in omni quiete, ego et dictus filius meus[g] et heredes sui et mei, barones et homines sui et mei in perpetuum, super predictis possessionibus quieti erimus et immunes. Ut autem hec concessio et assignatio imperpetuum firma maneat et inconvulsa, presens privilegium sigillo meo sigillari feci et testibus subscriptis coroborari precepi. Quorum testium hec sunt nomina: Philippus de Ybellino, baiulus regni Cipri; Iohannes de Ybellino, dominus de Beritensi; Galterus de Cesarea, dominus Cesaree et conestabilis Cipri; Galterus de Bethsain; Gormundus de Bethsain; Jacobus de Riveto; Guillelmus de Riveto, frater eiusdem Jacobi carnalis; Aymericus Berlais; Laurentius de Morfo; Iohannes Babin. Factum autem fuit hoc instrumentum apud Nimocium, anno Incarnationis Dominice M° CC° XX°, mense Octobris, et datum per manum R[adulphi], regni Cipri cancellarii."

Nos igitur vestris postulationibus gratum impartientes assensum compositionem ipsam sicut legit tunc ac racionabiliter facta est et ab utraque

parte sponte recepta auctoritate legationis qua fungimur, confirmamus et presentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostre confirmationis infringere vel ei ausu temerario contraire. Si quis autem hoc attemtare, presumpserit indignatio omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Damiate, septimodecimo kalendas Iunii.

Cui privilegio suprascripto erat impositum sigillum cereum, pendens cum filo serico, videlicet albo et rubeo, in quo scriptum erat, "Sigillum Pelagii, Albanensis Episcopi."

[a] *corr ex* confirmatione V [b] *lege* archiepiscopo [c] regina Cipri *exp* V [d] *lege* a [e] *corr ex* presentialibus V [f] *lege* statuta [g] *corr ex* meis V

[1] La Monte (p. 451) mentions that the Paris manuscript has 1220, but claims that this must be an error, since the agreement was made in October 1220. Venice, however, does not give the year.

83

Famagusta 1222 September 14[1]

Revised agreement of 1222 with essentially the same content as above, but with stricter wording and provisions. The masters of the orders of the Temple and the Hospital are now mentioned as being included in the accord, and the following new provisions, absent in the above accord, are included.

1. Greek bishops ordaining villeins without permission of the Latin diocesan and the local lord, were to be suspended by the diocesan from the office of conferring orders, and the villein to be reduced to his initial servitude.

2. The great multitude of monks in Greek monasteries was to be reduced to a predetermined limit through death or translation. New monks would be admitted only once the number was below this limit, and then only from the estates and with the permission of the noble on whose property the monastery was situated.

3. The number of Greek bishoprics to continue existing on a permanent basis was reduced to four (There were 14 at the time of the Latin conquest).Each would owe obedience to his Latin diocesan and reside in a locality within the bounds of the Latin diocese he came under (L #24, p. 454[1]).

M: Mas Latrie, Histoire III, pp. 619-622
T: Tautu, Acta Honorii III, pp. 144-148 (from Reg. Vat. 12, fol. 43, ep. 154)
(Reg: Röhricht, Regesta, #938)

LXXXIII: De eodem[a]

Pelagius, miseratione divina episcopus Albanensis,[b] apostolice sedis legatus, universis presentes litteras[c] inspecturis in vero[d] salutari salutem. Cum discordia verteretur super decimis, possessionibus, et rebus aliis inter A[licem], illustrem reginam Cipri,[e] matrem H[enrici], veri domini et heredis regni Cipri,[e] et barones ac[f] milites et[g] homines memorati H[enrici], ex una parte, et venerabiles patres E[ustorgium],[h] archiepiscopum Nicosiensem, M[artinum] Paphensem, R. Nimociensem,[i] et C[aesarium] Famagustanensem[j] episcopos, et eorum capitula, ex altera, et tandem ad admonitionem nostram fuerit de consensu partium et voluntate sopita; quia[k] tamen eadem concordia revocabatur in dubium, cum nos legationis officio fungentes veniremus in Ciprum,[l] admonentes[m] utramque partem ad concordiam memoratam servandam, tandem nobis et Templi et Hospitalis magistris mediantibus, de communi[n] utriusque consensu et voluntate ad huiusmodi concordiam pervenerunt: Ut regina videlicet, barones, milites, et homines alii regni Cipri[e] archiepiscopo et episcopis memoratis et successoribus eorundem[o] et eorum ecclesiis decimas integre de omnibus terris, animalibus, apactis,[p] et de aliis etiam redditibus, secundum consuetudinem regni Ierlimitani,[q] sine diminutione persolvant. Preterea,[r] chevalia[s] et dimos que solve[52r]bantur regine et H[enrico], eiusdem filio, a rusticis archiepiscopi et episcoporum Cipri[e] et ecclesiarum suarum,[t] ipsa regina, tam pro se quam pro filio suo, remittit. Preterea,[r] omnibus sacerdotibus, diaconibus Grecis libertatem donavit, ita quod de personis suis nec dabunt chevagia nec angarias facient, sicut ante facere consueverant, sed canonicam obedientiam facient archiepiscopo et episcopis Latinis ac ecclesiis eorundem,[u] quilibet[v] archiepiscopo vel episcopo in cuius diocesi[w] morabuntur, et obedientes erunt omnibus in[x] spiritualibus archiepiscopo et episcopis Latinis ac ecclesiis suis,[y] secundum quod in regno Ierlimitano[z] Greci sacerdotes et levite bene obediunt vel obediverunt Latinis episcopis, ab eo tempore quo Latini, tam clerici quam laici, ibi dominium habuerunt. Quia[k] vero numerosa multitudo sacerdotum et diaconorum Grecorum in Cipro[aa] reperitur ad presens, ita conventum est inter partes ut, multitudine predicta durante, permaneant in casalibus et terris in quibus degunt ad presens. Et si alias se transferrent, ad casalia a quibus recesserant cogantur redire. De cetero vero, si quis de vilanis[bb] Grecis fuerit ordinandus,[cc] ordinetur de assensu et voluntate domini sui. Et si archiepiscopus vel episcopi Latini, qui pro tempore erunt in Cipro,[aa] aliter vilanum[dd] alicuius concesserint ordinari, cum[ee] non nisi de licentia archiepiscopi et episcoporum Latinorum debeat ordinari,[ff] alium eque bonum vilanum[dd] domino suo restituere teneantur. Si quis vero de vilanis[bb] Grecis, ignorante domino suo, extra regnum se fecerit ordinari, et postea revertatur in Ciprum,[l] episcopus diocesanus Latinus ipsum ab officio sic furtive

suscepto suspendat, et ad consuetum servitium domini sui redire compellat, quod presumptuose presumpserat declinare. Vel si aliquis, sine licentia Latini episcopi et domini temporalis, a Greco episcopo in regno se fecit[gg)] ordinari, Grecus episcopus, qui eum taliter[hh)] promovit in regno, ab officio conferendi ordines a Latino episcopo et taliter suspendatur[ii)] ordinatus ad consuetum domini sui servitium reducatur. Presbiteris[jj)] autem et diaconibus Grecis amodo ordinandis,[kk)] sicut superius est expressum, licitum sit, sine filiis et filiabus et salvo iure dominorum suorum, quocumque[ll)] voluerint, de uno scilicet casali vel terra ad aliam, ire, cum licentia predicti archiepiscopi et eorundem episcoporum. Et tunc ab eisdem prelatis debet alius Grecus subrogari in loco predicto. In abbatiis autem et[mm)] conventualibus Grecorum ubi abbates esse consueverunt, cum abbates debent substitui, canonica debet fieri[nn)] electio, in qua dominus loci canonicum debet assensum prestare.[oo)] Talis canonica electio ab archiepiscopo vel episcopo loci Latini[pp)] secundum Deum et statuta canonum confirmetur, et sic postea munus benedictionis impendatur eidem. Nec idem abbas qui sic electus fuerit debet ab abbatia sua removeri,[qq)] nisi tale quid perpetraverit propter quod iusta[rr)] statuta canonum debeat[ss)] amoveri. Predicti autem abbates et monachi, in sacerdotali vel diaconali ordine constituti, debent esse in omnibus spiritualibus obedientes archiepiscopo et episcopis Latinis, sicut sunt et fuerint[tt)] in diocesibus eorundem, secundum usum et consuetudinem regni Ierlimitani,[q)] sicut superius est notatum. Si quas autem elemosinas,[uu)] possessiones, et terras, seu bona, a tempore Latinorum dominorum[vv)] qui fuerunt et sunt in Cipro[aa)] habuerunt et habent ecclesie et abbatie Grecorum ex concessione et[ww)] dominorum Latinorum, eas liberas et francas in posterum habeant et possideant libere et quiete, salvis iusticiis[xx)] et consuetudinibus quas domini locorum consueverunt percipere ratione temporalium in eisdem. Placuit etiam partibus ut, in monasteriis Grecorum [52v] ubi abbates fuerunt,[yy)] per venerabilem patrem Nicosiensem archiepiscopum, vel per aliquem episcoporum quem loco sui ad hoc statuerit, et per dalium[zz)] seu alium ex parte regine, competens monachorum numerus taxetur,[aaa)] multitudine que in ipsis ad presens est monasteriis per mortem vel translationem ad paucitatem redacta, ita quod[bbb)] ultra numerum pretaxatum, ab illis nullus admiratur[ccc)] in monachum, sed, uno decedente, alter qui voluerit de terra illius in cuius terra fuerit abbatia, sine contradictione domini admittatur. Super possessionibus autem et terris seu locis, que tempore Grecorum habuerunt ecclesie et abbatie et monasteria[ddd)] in Cipro,[aa)] idem archiepiscopus et episcopi memorati, vel successores eorum, vel eorundem[eee)] ecclesie, vel aliquis pro ipsis, nullam contra reginam vel H[enricum],[fff)] filium eius, vel[ggg)] eorum heredes, vel contra barones, milites, vel homines eorum, questionem movebunt. Sed regina, filii[hhh)] eius, et eorum heredes et homines super predictis possessionibus nullam molestiam seu controversiam in posterum substinebunt,[iii)] sed eas quiete et

pacifice possidebunt, salvis tam cathedralibus quam aliis Latinorum ecclesiis, casalibus omnibus, prestriis, et possessionibus universis quas in presentiarum[jjj] possident, vel quas in posterum, ex donatione regum vel aliorum de consensu regio, acquirere potuerunt,[kkk] quibus contente debent esse ecclesie cum decimis et aliis rebus superius memoratis. Ad hec quatuor tantum episcopi Greci qui, de consensu nostro et voluntate utriusque partis, semper remanebunt in Cipro,[aa] obedientes erunt Romane ecclesie et archiepiscopo et episcopis Latinis, secundum consuetudinem regni Ierlimitani,[q] qui habitabunt in locis competentibus inferius nominatis. Loca autem sunt,[lll] in diocesi Nicosiensi in Sulam,[mmm] in diocesi Paphensi in Archino, in diocesi Nimociensi[nnn] in Lefkara, in diocesi Famagustana in Carpasio. Nos autem concordiam huiusmodi nobis mediantibus factam auctoritate legationis qua fungimur confirmamus. Datum Famaguste, anno ab Incarnatione[ooo] M° CC° XXII°,[ppp][2] decimo octavo[qqq] kalendas Octobris.

Cui[rrr] littere suprascripte erat imposita bulla cerea quedam, pendens cum filo serico, videlicet glauco et rubeo, et erat scriptum[sss] [*lac*].

[a]*rubric om* MT [b]episcopus Albanensis *inv* M [c]literas M [d]*corr ad* verbo M [e]Cypri T [f]et T [g]ac T [h]G (!) T [i]R. Nimociensem *om* T [j]Famagustanum T [k]quare M [l]Cyprum T [m]ammonentes T [n]comuni M [o]eorumdem M [p]*corr ad* apoctis M [q]Jerosolimitati M; Hierosolymitani T [r]praetera T [s]*corr ad* chevagia M; chevagia T [t]*om* M [u]suis T [v]cuilibet M [w]diocesis M [x]omnibus in *inv* T [y]eorundem T [z]Jerosolimitano M; Hierosolymitano T [aa]Cypro T [bb]villanis T [cc]*corr ex* ordinandis V [dd]villanum T [ee]-[ff]cum... ordinari *om* T [gg]*corr ad* fecerit M; fecerit T [hh]eum taliter *inv* T [ii]et taliter suspendatur *corr ad* suspendatur, et taliter M; suspendatur et taliter T [jj]presbyteris T [kk]ordinatis T [ll]quocunque T [mm]*om* T [nn]debet fieri *inv* T [oo]et *add ut corr* M; et *add* T [pp]Latino T [qq]-[ss]removeri... debeat *om* T [rr]*corr ad* iuxta M [tt]fuerunt M [uu]elemosynas T [vv]Latinorum dominorum *inv* T [ww]dono *add ut corr* M; dono *add* T [xx]iustitiis T [yy]fuerint T [zz]*corr ad* balium M; balium T [aaa] + [bbb]M *ponit* ita quod *post* taxetur *ut corr* [ccc]admittatur MT [ddd]Graecorum *add* T [eee]eorumdem M [fff]*om* M; Henricum T [ggg]et T [hhh]filius T [iii]sustinebunt T [jjj]in presentiarum] impraesentiarum T [kkk]poterunt T [lll]haec *add* T [mmm]p *exp* V; *corr ad* Solia M; Sulia T [nnn]Nimochiensi T [ooo]domini *add* T [ppp]XIII (!) T [qqq]decimo octavo] XVIII T[rrr]-[sss]cui... scriptum *om* MP

[1]L refers to the reader erroneously to #84 below, an accord of 1220, instead of the correct #95 of 1222. [2]On the basis of the erroneous date in Tautu noted in[ppp], Tautu assigns the document to 1213. Tautu also gives the incorrect month (October), although he also reads "Kalendas Octobris."

84

Limassol 1220 October

Identical in content with #82 above (L #13, p. 450), save for an introductory and a concluding preamble in #82 absent from the present document.

M: Mas Latrie, Histoire III, pp. 612-14

Reg: Röhricht, Regesta, #938

LXXXIIII:[a] De eodem[b]

Notum sit omnibus tam presentibus quam futuris quod ego, A[lix], Dei gratia regina Cipri, mater Henrici, veri domini et heredis regni Cipri, de communi[c] voluntate et assensu baronum et militum ac hominum predicti filii mei et meorum, ad requisitiones et crebras ammonitiones venerabilis patris, domini P [elagii], Dei gratia Albanensis episcopi, in partibus orientis et Cipri apostolice sedis legati, mihi per eiusdem litteras factas, ad petitionem etiam et postulationem venerabilium patrum meorum domini Eustorgii, Dei gratia Nicosiensis archiepiscopi, et dominorum M[artini] Paphensis,[d] R. Nimociensis, et C[aesarii] Famagustani episcoporum, concessi et assignavi eidem domino archiepiscopo et episcopis, et, per ipsos, successoribus suis et omnibus ecclesiis eorumdem,[e] decimas integre de omnibus redditibus regni Cipri et predictorum baronum, militum, et hominum eiusdem filii mei atque meorum, secundum usum et consuetudinem regni Ierlimitani.[f] Donavi nichilominus eisdem chevagia et dimos que debebantur michi et eidem filio meo a rusticis archiepiscopi et episcoporum Cipri [53r] et ecclesiarum suarum. Concessi etiam, de voluntate et assensu baronum et militum et hominum eiusdem filii mei et meorum, libertatem omnibus sacerdotibus et diaconibus Grecis, ita quod de personis suis non dent chevagia nec angarias faciant, sed canonicam obedientiam faciant predicto archiepiscopo et ecclesie sue, illi scilicet qui sunt et fuerint in diocesi sua. Alii autem, prout sunt et fuerint in diocesibus episcoporum predictorum, sint similiter obedientes in omnibus spiritualibus episcopis suis et ecclesiis eorundem.[g] Et quoniam magna multitudo est modo sacerdotum et diaconorum Grecorum in regno Cipri, et scandalum posset oriri si sacerdotes et diacones, relictis casalibus in quibus degunt, ad alia casalia se transferrent, volumus et statuimus ut, predicta multitudine eorum durante, permaneant in casalibus et terris in quibus presentialiter degunt. Et si alias se transferent, teneantur ad casalia et terras a quibus recesserunt reddire. Cum autem in antea aliquis de Grecis fuerit ordinandus, ordinari debet de assensu et voluntate domini sui. Et si predicti archiepiscopus et episcopi qui sunt et pro tempore fuerint in Cipro aliquem de

ipsis aliter ordinaverint, teneantur eque ita bonum rusticum reddere domino suo. Et si aliquis de Grecis fraudulenter, ignorante domino, egressus fuerit de Cipro et extra predictum regnum se fecerit ordinari, et postmodum sic ordinatus revertatur in Ciprum, episcopus suus suspendat eum ab officio suo sic furtive suscepto, et dominus eius potest eum capere tanquam vilanum suum et in pristinam licite valeat redigere servitutem. Presbiteris autem et diaconibus Grecis amodo ordinandis, sicut superius est expressum, licitum sit, sine filiis et filiabus suis et salvo iure dominorum suorum, quocumque voluerint, de uno scilicet casali vel terra ad aliam, ire cum licentia predicti archiepiscopi et eorundem episcoporum; et tunc ab eisdem prelatis debet alius Grecus subrogari in loco predicto. In abbatiis autem conventualibus Grecorum ubi abbates esse consueverunt, cum abbates debent substitui, debet canonica fieri electio, in qua dominus loci illius debet canonicum assensum habere. Et talis canonica electio ab archiepiscopo seu episcopo loci predicto secundum Deum et scita[h)] sacrorum canonum confirmetur. Et sic electo munus benedictionis impendatur. Nec idem qui sic fuerit factus abbas debet ab abbatia sua removeri, nisi secundum formam et ordinem iuris. Predicti autem abbates et monachi in sacerdotali et diaconali ordine constituti debent esse in omnibus spiritualibus obedientes archiepiscopo et episcopis memoratis, sicut sunt et fuerint in diocesibus eorundem, quilibet scilicet archiepiscopo et episcopo loci et diocesis sue. Si quas autem elemosinas, possessiones, et terras seu bona a tempore dominorum Latinorum qui fuerunt et sunt in Cipro habuerunt et habent ecclesie et abbatie Grecorum ex concessione et dono dominorum Latinorum liberas et francas, eas sibi similiter liberas et francas in antea habeant et possideant pacifice et quiete, salvis iusticiis et consuetudinibus quas domini locorum consueverunt habere ratione temporalium in eisdem. Nullus autem de Grecis[i)] monachiis[j)] vel conversus sine voluntate et consensu domini sui. Et si aliter presumpserit, dominus suus, si vult, potest capere eum et ad pristinam redigere servitutem. Super possessionibus autem et terris seu locis que tempore Grecorum [53v] habuerunt ecclesie et abbatie et monasteria Grecorum in Cipro, idem archiepiscopus et episcopi memorati, vel successores eorum, vel eorumdem ecclesie, vel aliquis pro ipsis, nullam mihi et eidem filio meo vel heredibus suis et meis, et predictis baronibus, militibus, et hominibus suis et meis questionem seu querelam aut controversiam in posterum movere debent, sed in pace et in omni quiete, ego et dictus filius meus et heredes sui et mei, barones, milites, et homines sui et mei in perpetuum, super predictis possessionibus quieti et immunes erimus. Ut autem hec concessio et assignatio imperpetuum firma maneat et inconvulsa, presens privilegium sigillo meo sigillari feci et testibus subscriptis corroborari[k)] precepi. Quorum testium hec sunt nomina: Philippus de Ybellino, baiulus[l)] regni Cipri; Iohannes de Ybellino, dominus Dirutensis;[m)] Galterus de Cesaria, dominus Cesarie et conestabilis Cipri;

Galterus de Bethsam; Gormundus de Bethsain;[n] Iacobus de Riveto; Guillermus de Riveto, frater eiusdem Iacobi carnalis; Aymericus Beillais;[o] Laurentius de Morfo; Iohannes Babin. Factum autem[p] fuit hoc instrumentum apud Nimocium, anno Incarnationis Dominice M° CC° XX°, mense Octobris, et datum per manum Radulphi, regni Cipri cancellarii.

Cui privilegio sive instrumento suprascripto erat impositum sigillum unum cere rubee in quo sculpta erat aquilla una, et erat scriptum, "S[igillum] Aalix, Regina Cipri." Et pendebat cum cera rubea non torta.

[a]LXXXIV L [b]*rubric om* M [c]comuni M [d]et *add* M [e]eorundem M (*s.a.*) [f]Jerosolimitani M [g]eorumdem M (*s.a.*) [h]statuta M (*lege*) [i][fieri debet] *add* M [j]monachus M [k]coroborari M [l]baiullus M [m]*corr ad* Beritensis M [n]Bethsam M [o]Berllais M [p]autem *exp* V

85

Lateran 1221 December 17

Pope Honorius III wrote to Archbishop Eustorge and his suffragans,confirming the agreement of October 1220 concluded between the Lusignan crown and nobles and the Latin prelates on Cyprus, something effected through the good offices of Pelagius bishop of Albano, the papal legate visiting Cyprus at the time. The agreement had been presented to the pope by the bishop of Famagusta[1] (L #17, p. 451).

Previously unedited, but similar document in (T) Tautu, Acta Honorii III, p. 114 (from Reg. Vat. 11 fol. 172 ep. 95), addressed to the queen.

LXXXV: Confirmatio sedis apostolice super dicta ordinatione

Honorius episcopus, servus servorum Dei, venerabilibus fratribus archiepiscopo Nicosiensi, Paphenensi,[a] Nimociensi, et Amochostano episcopis eiusdemque archiepiscopi suffraganeis, salutem et apostolicam benedictionem. Iustis petentium desideriis dignum est nos facilem prebere assensum et vota que a rationis tramite non discordant effectu prosequente complere. Sane cum inter vos et ecclesias vestras, ex parte una, et carissimam in Christo filiam nostram A [licem], illustrem reginam Cipri, matrem nobilis viri H[enrici], veri domini et heredis eiusdem regni, ac barones, milites, et homines eius, ex altera, super quibusdam decimis Grecorum, obedientiis, possessionibus, et terris seu locis que tempore Grecorum habuerunt ecclesie, albatie,[b] ac monasteria Grecorum in Cipro, questio verteretur, tandem inter vos et predictam reginam eiusque homines, ad crebras ammonitiones venerabilis fratris nostri P[elagii], Albanensis

episcopi, apostolice sedis legati in partibus orientis et Cipro, super hiis omnibus amicabilis, de consilio et assensu capitulorum vestrorum compositio intervenit, quam idem legatus, auctoritate legationis, ad vestram et predicte regine instantiam, confirmavit. Et quia tam nos quam predicta regina presentata nobis per te, fratrem Amachostanum, compositionem[c] prefata, eam in simul[d] et simpliciter[e] postulastis auctoritate sedis apostolice confirmari, nos, tenore compositionis diligenter eiusdem inspecto, quod ab eodem legato prudenter super hiis factum dignoscitur,[f] approbantes vestris ac[g] eiusdem regine precibus inclinati, compositionem eandem, sicut sine pravitate provide ac canonice facta est et ab utraque parte sponte recepta et tam[h] instrumento predicti legati quam in vestris et prefate regine scriptis autenticis hinc inde confectis ad invicem traditis[i] plenius continetur, auctoritate apostolica confirmamus et presentis scripti patrocinio communimus.[j] Ergo nulli omnino homini liceat hanc paginam nostre con[54r]firmationis infringere vel ei ausu temerario[k] contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli apostolorum eius se noverit incursurum. Datum Laterani, XVI kalendas Ianuarii, pontificatus nostri anno sexto.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo serico, videlicet glauco et rubeo, in qua scriptum erat ab una parte, "Honorius Papa III"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a] *lege* Paphensi [b] *lege* abbatie [c] *lege* compositione [d] in simul] insuper T [e] suppliciter T [f] dinoscitur T [g] *corr ex* ab V [h] in *add* T [i] *corr ex* traditus V [j] corroboramus T [k] *corr ex* temerarao V

[1] This was Caesarius of Alagno, who sometime before 1221 quarrelled with Eustorge over the receipt of tithes from certain areas and *casalia* on the boundaries of the Nicosia and Famagusta dioceses. Pope Honorius III supported the bishop of Famagusta in his claims that Eustorge was wrongfully collecting tithes from these areas, but Caesarius was translated to Salerno in Sicily in 1225, and the final outcome of the dispute is unknown. See Hiestand, *Papsturkunden*, p. 363, and Pressutti, *Regesta Honorii III*, II, nos. 3664, 3688, 3689, and 4687.

86

Lateran 1222 January 5

Pope Honorius III wrote to Archbishop Eustorge and the Latin bishops of Paphos and Limassol. He alluded to Caesarius of Alagno's journey to Rome, done with a view to securing papal confirmation of the 1220 agreement concluded between the Latin church and the crown and nobles of Cyprus, and informed the archbishop and bishops of his assent. He took care to

point out that the agreement was aimed at disciplining the unruly as well as upholding the rights of the Latin church, and mentioned that Queen Alice had asked him to allow certain insubordinate Greek bishops within the bounds of the Latin dioceses to retain their present status. The pope had replied that while he wished to favour Greek clergy who were disposed to obey the Roman church, and tolerate Greek customs and rites which were compatible with its teachings, it was as intolerable for one diocese to have two bishops as for one body to have two heads. He had told the patriarch of Jerusalem and the archbishop of Tyre and Caesarea not to allow such Greek prelates to remain as bishops in the dioceses mentioned above, and to compel the Greek abbots, priests and deacons residing in them to obey the Latin diocesans in accordance with the provisions of the 1220 agreement. Otherwise with the passage of time the kingdom of Cyprus would become detached not only from obedience to the Roman church, but even from the rule of the Queen's heirs and the Latins (L #18, p. 451).

Previously unedited, but similar to letter to the queen in (T) Tautu, Acta Honorii III, pp. 115-116 (#86) (also Bullarum... III, lviii, 382).

LXXXVI: Quod episcopi Greci non sint presules in diocesibus Latinorum nec ut presules reputentur[a]

Honorius episcopus, servus servorum Dei, venerabilibus fratribus archiepiscopo Nicosiensi, et Paphenensi[b] et Nimociensi episcopis, eiusdem archiepiscopi suffraganeis, salutem et apostolicam benedictionem. Licet diligentiam quam[c] abhibuit venerabilis frater noster C[aesarius], Amochostanus episcopus, in vestris negotiis promovendis, et maxime pro confirmatione compositionis a vobis cum karissima in Christo filia nostra A[lice], illustri regina Cipri, nuper inite obtinenda, non esset necessarium commendare, quia sicut credimus, expertam habetis circumspectionem ipsius, commodum et honorem vestrum devote ac fideliter procurantis. Ut tamen plenius de sua sinceritate ac providentia presumatis, eum vobis super hoc merito reddimus commendatum. Quia vero eadem compositione nobis per eundem episcopum presentata et ipsius tenore diligenter inspecto, perpendimus quod non solum pro iuribus ecclesiarum nostrarum[d] debitam solicitudinem abhibetis, sed tamquam fideles et boni pastores ad causas[e] Domini oves errantes adducere procuratis, vestram[f] diligentiam in Domino commendamus.[1] Propter quod vestris ac eiusdem regine precibus inclinati, compositionem ipsam auctoritate apostolica duximus confirmandam, reginam monentes eandem et nostris sibi dantes litteris in mandatis ut compositionem eandem observet in omnibus et ab aliis faciat, quantum in ea fuerit, observari, ita quod bonum pacis et concordie inter nos[g] et ipsam firmius radicetur et devotionis affectus quem regina eadem ad Deum gerit et ecclesias, clarius agnoscatur. Cum autem in nostris[h] ac ipsius episcopi diocesibus quidam Greci Romane inobedientes ecclesie ac ecclesiis vestris tanquam pontifices commorentur, pro quibus nobis regina ipsa humiliter supplicavit ut in dictis diocesibus prout sunt permanere permitteremus eosdem, nos, licet ei et regno suo deferre quantum cum honestate nostra valemus, et

Grecos ad obedientiam sedis apostolice revertentes fovere ac honorare velimus, mores et ritus Grecorum ipsorum quantum cum Deo possumus substinendo, in hiis tamen que periculum generant animarum et ecclesiastice dorogant[i] honestati, apud nos esse non debet acceptio personarum. Quare talia de cetero substinere nolentes, cum monstruosum esset, sicut in constitutionibus dicitur consilii generalis, unam et eandem diocesim diversos habere pontifices, tamquam diversa capita unum corpus haberet, venerabilibus fratribus nostris patriarche Ierlimitano, et Tyrensi et Cesariensi archiepiscopis nostris damus litteris in mandatis, ut eos morari de cetero velut presules in diocesibus antedictis nullatenus patiantur, abbatibus,[j] sacerdotibus, et diaconibus Grecis regni Cipri nichilominus firmiter iniungentes, ut vobis et sepedicto episcopo, prout sunt [54v] et fuerint in vestris et illius diocesibus constituti, canonicam obedientiam iuxta compositionem eandem faciant, se tamquam obedientie filii confirmantes[k] sacrosancte Romane ecclesie, matri sue, ut unum ovile de cetero et unus pastor sit. Ad quod etiam sepedictam reginam tamquam devotam ecclesie filiam hortati sumus[l] opem et operam fideliter impertiri, quia per eos de facili quidem contingeret quod processu temporis non solum a Romane ecclesie obedientia in magisterio,[m] sed ab heredum ipsius regine ac Latinorum dominio se totum regnum subtraheret memoratum.[n] Porro vos tanquam pastores in omnibus circumspecti, sicut Grecos, ad vestram obedientiam et viam de invio reducentes, benigne ac honeste tractetis, mores et ritus eorum, quantum cum Deo poteritis, substinendo, ut cortina cortinam trahat, et circumpositi Romani inobedientes ecclesie ipsorum exemplo ad eius obedientiam spontenei[o] revertatur.[p] Sane, cum dictus episcopus, vestris et dicte regine negotiis diligenter et fideliter procuratis, ad nos inter omnia cuperet remeare, nos ipsum pro quibusdam negotiis usque ad festum exaltationis sancte crucis proximo venturum detinuimus, quamvis invitum. Quare volumus auctoritate vobis presentium iniungentes quatinus ipsius ecclesiam in eius absentia quam supplere curetis, habeatis in omnibus suis iusticiis propensius commendatam, ita quod operis cognoscatur effectum quod eum et suam ecclesiam diligatis et de vobis se possit cum redierit merito commendare.[q] Datum Laterani, nonas Ianuarii, pontificatus nostri anno sexto.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Honorius Papa III"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a] *rubric iter i.m.* V [b] *lege* Paphensi [c] habuit *exp* V [d] *lege* vestrarum [e] caulas T [f] dig *exp* V [g] *lege* vos [h] *lege* vestris [i] derogant T [j] *om* T [k] conformantes T [l] volumus T [m] *corr ex* magistro V [n]-[q] *om* T [o] *corr ex* spontanea V [p] *corr ex* revertetur V

[1] T adds an interesting clause in the letter to the queen: "Cum in sexu fragili virile robur induas et amorem quem erga Deum geris in animo, devotis operibus repraesentes."

87

Acre, in the Hospitaller vineyard called 'Mahomerie'. 1232 October 4

The archbishops of Caesarea and Nazareth, the bishop of Lydda and the masters of the Temple and the Hospital announced their arbitral decision regarding the dispute between Archbishop Eustorge and his suffragans and King Henry I of Cyprus and his nobles, which was over the payment of tithes and other issues touching on the 1220 and 1222 accords, and gave the following verdict:
1. The crown and nobles of Cyprus (except for those expelled and disinherited as a result of the civil war of 1228-1232) had to pay the archbishop and his suffragans 2,000 silver marks in instalments of 100 marks every three months, for a period of five years, by way of paying unpaid tithes. For the period between June 1231 and October 1232 the king also had to pay on his own account 1,000 white bezants, which would be distributed among all the churches. During the remainder of this period, having made a thorough investigation of the revenues and things which he had received from that time onwards, he would pay and continue to pay the 2,000 marks within the time-limits specified.
2. The king would donate the casale *or* presterie *of Mendias to the Latin archbishop.*
3. Following he death of John Raynes, the church of Famagusta was absolved from making an annual payment of 70 white bezants to him, a sum drawn hitherto from the incomes of the casale of Kouklia, and had an obligation only as regarded the dowry of his wife, which amounted to the 350 white bezants now in her possession.
4. The crown and nobles were absolved from paying other arrears which the archbishop and suffragans had asked for in conjunction with the arrears of tithe payments (L #36, pp. 457-59).

D: Delaville Le Roulx, Cartulaire général de l'Ordre des Hospitaliers de S. Jean de Jérusalem (Paris: 1891-1906), II, #2034, pp. 442-43 (rubric and partial quotation, from M)
M: Mas Latrie, Hist. Chypre, III, pp. 633-636

Reg: R: Röhricht, #1039

LXXXVII: Laudum latum[a)] super decimis solvendis per dominam reginam prelatis Cipri[b)]

In nomine Patris, et Filii, et Spiritus Sancti, amen. Nos, P[etrus], Cesariensis et H[ugo], Nazareni Dei miseratione archiepiscopi; R[adulphus], Luddensis episcopus; frater A[rmandus] Petragoricensis, magister Templi; et frater G.[irinus], magister Hospitalis Sancti Iohannis[c)] Ierlimitani,[d)] arbitrii,[e)] compromissarii, et amicabiles compositores electi in causa que vertebatur inter dominum E[ustorgium], Nicosiensem archiepiscopum, et suffraganeos eius, ex una parte, et dominum H[enricum], regem, barones, milites, et alios homines regni Cipri, ex alia, occasione fructuum detentorum decimarum eiusdem regni, et aliarum rerum que continentur in compositione inter eisdem[f)] facta per bone memorie dominum R.,[g)] Albanensem episcopum, tunc apostolice sedis legatum, a

tempore scilicet compositionis eiusdem citra, pro quibus nobilis vir I[ohannes] de Ybellino, dominus Berithi,[h] in nos compromisit, promittens se facturum et procuroturum[i] ita quod dictus rex, barones, milites, et alii homines regni Cipri nostrum preceptum et nostrum arbitrium firmiter observabunt hinc inde, pena duorum milium marcharum[j] argenti, sub fide et stipulatione promissa. Pronunciamus igitur, per arbitrium amicabiliter componentes, quod dictus rex, barones, et alii homines regni Cipri, exceptis expulsis et exhereditatis[k] de ipso regno, domina regina A[lice],[l] matre eiusdem regis, et aliis qui prefatam compositionem ab initio servaverunt, solvant et solvere[m] teneantur domino archiepiscopo Nicosiensi et suffraganeis suis pro tempore elapso a die compositionis prefate [55r] usque ad medietatem mensis Iunii anni proxime preteriti, duo milia marcharum argenti per terminos infrascriptos, scilicet per annos quinque a kalendis mensis Octobris presentis computandos, videlicet quolibet anno marchas CCCC, id est de tribus mensibus in tres menses centum marchas. Pro tempore vero elapso a predicta medietate mensis Iunii anni proxime preteriti usque ad kalendas Octobris anni presentis, idem rex pro se solvat et solvere teneatur incontinenti mille byzantios albos, inter omnes ecclesias dividendos. Residuum vero eiusdem temporis, facta diligenter ratione de omnibus rebus et redditibus quos idem rex ab illo tempore citra recepit, solvat et solvere teneatur per terminos assignatos super prefactis duobus milibus marcharum argenti. Alii vero barones, milites, et alii homines regni Cipri qui iuraverunt stare mandatis ecclesie pro decimis memoratis, domino archiepiscopo et suffraganeis suis solvant et solvere teneantur integre de omnibus secundum quod ipsi iuraverunt a tempore medietatis mensis Iunii anni[n] proxime[o] preteriti in antea, et hoc idem alii qui non iuraverunt facere teneantur. Rex autem a presentis kalendis Octobris in antea solvat et solvere teneatur integre de omnibus secundum tenorem compositionis sepius memorate et privilegiorum dictorum archiepiscopi et regine. Item, precipimus et pronunciamus quod, tam dictus rex quam omnes alii supradicti, sepefactam compositionem in omnibus et per omnia de cetero teneantur irrefragabiliter observare. Precipimus etiam et pronunciamus ut idem rex casale sive prestriam, quod vel que Mendias vulgariter appellatur, cum omnibus iuribus et rationibus, rusticis, et rebus aliis eidem casali vel prestrie pertinentibus, et cum omnibus suis pertinentiis et divisis, domino Nicosiensi archiepiscopo et eius ecclesie donet[p] imperpetuum[q] et assignet, sine servitio aliquo, libere ac quiete, et inde faciat ei privilegium secundum consuetudinem regni Cipri. Item, pronunciamus et precipimus quod ecclesia Famagustana, post mortem Iohannis Raynel, a prestatione septigentorum[r] byzantiorum alborum quos idem Iohannes recipit[s] annuatim[n] et debet recipere in vita sua pro casali eiusdem ecclesie, quod appella[t] Coboche, sit libera et immunis, salvo tamen doario suo, scilicet CCC quinquaginta byzantiorum, uxori eiusdem Iohannis Rainel, quam[u] nunc habet, scilicet in vita ipsius domine tantum de septigentis[v]

byzantiis memoratis. Et de hoc ecclesie Famagustane faciat rex privilegium secundum consuetudinem regni Cipri. Ab aliis vero que dicti archiepiscopus et suffraganei sui petebant a memoratis rege, baronibus,[w)] militibus, et aliis hominibus regni Cipri, occasione detentorum fructuum decimarum, absolvimus ipsum regem et alios memoratos,[x)] precipientes et pronunciantes quod dominus Nicosiensis et suffraganei sui, de omnibus supradictis et singulis observandis, faciant privilegium dicto regi, baronibus, militibus, et aliis hominibus regni Cipri, sigillo plumbeo eiusdem archiepiscopi sigillatum; et e converso idem rex, pro se et pro baronibus, militibus, et aliis hominibus regni Cipri, eisdem archiepiscopo et suffraganeis suis faciat privilegium, suo sigillo plombeo sigillatum, de omnibus supradictis et singulis observandis, et specialiter de compositione sepedicta integraliter in posterum observanda, secundum quod continetur in litteris bone memorie domini pape Honorii factis super confirmatione compositionis eiusdem, et secundum tenorem privilegiorum dictorum archiepiscopi et regine; pronunciantes insuper quod dominus Nicosiensis [55v] archiepiscopus prefactam confirmationem domini H[onorii] pape tradat et assignet regi sepius memorato, ita quidem quod idem rex transcriptum eiusdem confirmationis tradat et assignet eidem archiepiscopo sigillo suo plumbeo et testimonio suo et suorum hominum roboratum, eadem confirmatione remanente in sequestro penes magistros Hospitalis et Templi, donec idem archiepiscopus transcriptum predictum ab eodem rege recipiat, sicut superius est notatum, videlicet usque ad festum beati Andre[y)] proxime venturum.[z)] Si vero idem rex usque ad dictum terminum transcriptum supradictum[aa)] non traderet archiepiscopo memorato, tunc dicti magistri Hospitalis et Templi dictam compositionem eidem archiepiscopo reddere teneantur.[bb)] Hec sententia et amicabilis compositio lata et publicata fuit coram partibus extra civitatem Acon, in vinea Hospitalis que vocatur Mahomerie, anno Incarnationis Dominice M° CC° XXXII°, IIII[o cc)] nonas Octobris, testibus presentibus: domino Odone, conestabulo regni Ierlimitani;[dd)] J[ohanne], domino Cesarie; J[ohanne] de Ybellino, filio quondam domini Philippi de Ybellino; fratre A[rnaldo] de Monte Bruno, domus Hospitalis mareslco;[ee)] fratre G[erardo] de Broge; fratre B[alduino] de Benraiges, domus Templi priore Sancte[ff)] Katherine; A., cantore, and G[uillelmo], thesaurario, et Iacobo, canonico Cesariensibus; B., cantore Tripolitano; B [onovassallo], cancellario regni Cipri; Maineboef, milite; et pluribus aliis.[gg)]

Huic sententie suprascripe erant quinque imposita sigilla cerea pendentia cum filo serico rubeo omnia, in quibus scriptum erat, "Primitus," in uno, "S[igillum] Petri, Cesariensis Archiepiscopi"; in alio, "S[igillum] Hunc,[hh)] Archiepiscopi Nazareni"; in alio, "S[igillum] Raoulf, Lidoensis[ii)] Episcopi"; in alio, "Sigillum[jj)]"; in alio, "Frater Girinus, Custos."

[a)]*corr ex* lationis V [b)]*om rubric* M; *rubric iter i.m.* V [c)]Joannis M [d)]Jerosolimitati M [e)]*corr ad* arbitri M [f)]*corr ad* eosdem M [g)]P[elagium] M (*lege*) [h)]Beriti M [i)]*corr*

ad procuraturum M [j)]marcarum M [k)]*corr ex* exhereditaris V [l)]A[edile] M [m)]*corr ex* solvete V [n)]*om* M [o)]proxime M [p)]donnet M [q)]in perpetuum M [r)]septingentorum M [s)]recepit M [t)]appellatur M (*lege*) [u)]*corr ad* quos M [v)]septingentis M [w)]et *add* M [x)]*corr s.l. ex* memoratis V [y)]Andree M [z)]*corr ex* venturam V [aa)]*corr s.l. ex* suprascriptum V [bb)]*incipit* D *hic* [cc)]IV DM [dd)]Jerosolimitani DM [ee)]marescaleo D [ff)]s D [gg)]*cessat* D *hic* [hh)]Henrici M (*lege* Hugonis) [ii)]Liddensis M [jj)]*lac* V; *lege* <A[rmandi]> *ut supra*.

88

Anagni 1243 August 4

Letter of Pope Innocent IV to King Henry I of Cyprus, asking him to compel the nobles to pay the Latin church tithes which they had been withholding in contravention of the 1220 and 1222 agreements, notwithstanding sentences of excommunbication imposed upon them by Archbishop Eustorge and his suffragans. The king was requested to coerce by the application of secular discipline 'those whom fear of the divine does not recall from evildoing' [cf. below, #95]" (L #53, p. 165).

Previously unedited.

LXXXVIII: Quod rex compellat milites non solventes decimas[a)]

Innocentius episcopus, servus servorum Dei, carissimo in Christo filio, illustri regi Cipri, salutem et apostolicam benedictionem. Cum in signum universalis Domini quasi quodam titulo spirituali sibi Dominus decimas reservant, decet te tanquam zelatorem iusticie ac amatorem ecclesiarum in hiis ecclesiis et earum prelatis adesse pariter et prodesse. Cum igitur, sicut venerabili fratre nostro Nicosiensi archiepiscopo nobis innotuit intimante, milites et alii homines regni tui latam in ipsos exigente iusticia excommunicationis sententiam ab eo ac a venerabilibus fratribus nostris suffraganeis suis, pro eo quod decimas debitas suis ecclesiis detractant solvere, ut tenentur, contra compositionem bone memorie P [elagii], Albanensis episcopi, nunc legati apostolice sedis, super hoc initam et confirmatam per sedem apostolicam, temere veniendo dampnabiliter vilippendant in animarum suarum periculum earundem ecclesiarum preiudicium et scandalum plurimorum, regalem excellentiam rogandam duximus attentius et monendam, quatinus cum dignum sit, ut, quos divinus timor a malo non revocat, temporalis saltem coherceat disciplina milites et alios supradictos ad observationem dicte sententie ac solutionem decimarum ipsarum per subtractionem feudorum que a te retinent, tradita tibi a domino potestate, compellas. Preces nostras taliter impleturus quod odire iniquitatem et diligere iusticiam[1)] comproberis nosque

devotionem tuam merito commendantes, propter hoc amplius scribere non cogamur. Datum Anagnie, II nonas Augusti, ponti[56r]ficatus nostri anno primo.

Cui privilegio suprascripto erat imposita vera bulla plumbea pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a] *rubric iter i.m.* V

[1] Psalm. 44.8.

89

Acre 1261 July 8

An agreement worked out between Archbishop Hugh of Nicosia and Thomas Berard, master of the Temple, whereby as from 1 October the Templars agreed to pay the archbishop 190 white bezants a year so as to settle arrears in the payment of tithes from the incomes of their properties in the city and diocese of Nicosia. They also agreed to pay him one silver mark each year every 1 October, so as to receive dues from those who had chosen burial in Templar churches and had made bequests to them. In return the archbishop would permit those desirous of it to be buried at the Templar church in Nicosia. The corpses would not initially be transported to the cathedral of Nicosia unless the deceased had expressly requested it prior to their death, or unless lay persons wished to place their offerings upon the corpses. Servants in the Templar houses throughout the city and diocese of Nicosia would come under the ecclesiastical jurisdiction of the archbishop and secular church of Nicosia, but fathers could have their sons buried at the Templar house in Nicosia if this was in accordance with the customs of the city, otherwise they should be buried at the cathedral of Nicosia. The above agreement was concluded in the city of Acre (L #92, p. 475).

Previously unedited.

LXXXIX: Compositio facta de decimis inter archiepiscopum et magistrum Templi[a]

Notum sit omnibus tam presentibus quam futuris quod, cum inter nos, Hugonem, miseratione divina Nicosiensem episcopum, pro nobis et ecclesia nostra, ex una parte, and nos, fratrem Thomam Berardi, magistrum venerabilis domus militie Templi Ierlimitani, et conventum domus predicte, ex altera, super decimis terrarum quas eadem domus habet in civitate et diocesi Nicosiensi de quibus decimas solvere tenebatur, et super quibusdam rebus et articulis, questio verteretur, tandem nos, dictus archiepiscopus, pro nobis et ecclesia nostra, et nos,

prefatus Thomas, magister et conventus domus predicte, pro nobis et ipsa domo, mediantibus bonis viris, ad talem compositionem et concordiam amicabiliter et voluntarie devenimus, videlicet quod preceptor et[b] fratres dicte domus Templi in Nicosiensi, qui pro tempore fuerint, solvent et solvere tenebuntur pro decimis et nomine decimarum de cetero annuatim centum et nonaginta bisantios albos archiepiscopo et ecclesie Nicosiensi, apud Nicosiensem, prima dei Octobris, pro omnibus et singulis decimis quas eadem domus Templi reddere deberet seu teneretur eidem archiepiscopo et ecclesie sue de possessionibus, proventibus, seu rebus et iuribus quibuscumque que usque nunc habet eadem domus in civitate Nicosiensi et eius diocesi, de quibus decimis solvere teneretur. Et idem archiepiscopus et ecclesia sua contenti sunt et erunt predictis centum et nonaginta bisantiis albis pro decimis antedictis, nec amplius exigent nec exigere poterunt a Templariis vel quibuscumque aliis excolentibus res predictas. Pro legitima seu quarta mortuariorum et legatorum seu relictorum, solvent et solvere tenebuntur fratres dicte domus Templi in Nicosiensi, singulis annis de cetero apud Nicosiensem, prima die Octobris, marcham unam argenti archiepiscopo et ecclesie Nicosiensi, et ipsa marcha una contentus est et erit idem archiepiscopus et ecclesia sua pro legittima supradicta. Qui archiepiscopus et ecclesia sua Nicosiensis libere et quiete permittent deferri corpora mortuorum eligentium[c] sepulturam in cimiterio seu ad ecclesiam domus Templi in Nicosiensi et inibi sepeliri, hoc expresso quod non debeant mortuorum corpora deferri ad matricem ecclesiam Nicosiensem, nisi forte decedentes, dum viverent, dixerunt quod velint primo deferri ad matricem ecclesiam, vel etiam nisi voluerunt ipsi laici non illecti vel inducti deferre illuc corpora sua sponte. In hominibus vero quos habent seu habebunt[d] Templarii sue domus Templi in terris seu locis civitatis vel diocesis Nicosiensis, fratres dicte domus vel aliquis pro ipsa domo nullam iurisdictionem ecclesiasticam excercebunt,[e] sed archiepiscopum et ecclesiam Nicosiensem permittent eam libere exercere, salvis privilegiis dicte domus. Patribus autem licebit filiis suis impuberibus apud domum Templi in Nicosiensi sepulturam eligere, si de consuetudine fuerit civitatis eiusdem; alioquim sepulture Nicosiensi ecclesie relinquantur. Concordes etiam sumus et nolumus[f] quod presens compositio per dominum nostrum summum pontificem confirmetur. Ad cuius rei perpetuam firmitatem et fidem, presens scriptum fieri nostrisque sigillis plumbeis iussimus [56v] et fecimus communiri. Hec quidem acta sunt Accon, anno Domini M° ducentesimo sexagesimo primo, octava die mensis Iulii.

Huic scripto suprascripto erant imposite due bulle plumbee, pendentes cum filo serico, quarum una pendebat cum filo serico rubeo, et ab una parte erat in ea sculptus archiepiscopus quidam, et erat scriptum, "Sigillum Hugutionis, Nicosiensis Archiepiscopus;" ab alia parte erat sculpta ecclesia quedam et erat scriptum, "Ecclesia Nicosiensis." Alia bulla pendebat cum filo serico albo et

nigro, et erant sculpiti ab una parte homines equestri, et erat scriptum, "Sigillum Militum"; ab alia parte erat sculpitum Templum, et erat scriptum, "De Templo Christi."

[a] *rubric iter i.m.* V [b] sancte *exp* V [c] *lac* V [d] *corr* V [e] *corr ex* excersebunt V [f] *corr ex* noluimus V; *lege* volumus

90

[Nicosia?] 1297 May 1[1]

Archbishop Gerard of Nicosia and John of Verni, lord of Agridi, appointed a committee of arbitration regarding their dispute over the lands between the casale *of Ornithi belonging to the church, and that of Agridi belonging to John of Verni. On this committee were Nicholas, dean of the cathedral of Nicosia, Gerard of Antioch, master Baldwin, a canon of the cathedral, and the knights Humphrey of Scandelion, John Larsi and Henry of Verni. Both parties agreed not to alienate or add to the disputed properties in any way for as long as the arbitration was pending, and to respect the conclusions of the arbitrators in determing the ownership and rights of the lands in dispute (L #107, p. 481).*

M: Mas Latrie, Hist. Chypre, III, pp. 673-75

Reg: Röhricht, #1472

XC

Nous Gerard, par la grace de Dieu archevesque de Nicosie, et nous Nicolas, doyens, et tout le chapittre de laditte eglise, et nous Johan[a] de Verni, chevalier, seignour de La Gride, faisons assavoir à tous ceulx qui verront et orront cest presente lettre que, com ce soit chose que contens a esté et est entre nous du droit que est entre l'Orniphe, casau de ladicte eglise, et La Gride, casau de nos ledit Johan de Verni, pourquoy nos ledit archevesque, et nos Nicolos,[b] déens, et tout ledit chapittre, d'une part, et nous Johan de Verni, d'autre part, sur ledit contens de l'avant nommée tere, nos nous mettons en mise, et comprometons as venerables homes et discres mesire Nicolas, déens de l'eglise de Nicosie, sire Gerard d'Antioche, et maistre Bauduim, canoine de icelle mesme eglise, et as nobles chevaliers, mesire Amfrey de Scandelyon, mesire Johan Larsie, et mesire Henri de Verni. Et nos, ledit archevesque, par nostre procureur, sur nostre arme, et nos le dit Johan de Verni personellement avons juré à Dieu et sur les evangilles que bien et layaument, sans art et sans engin,[c] mousterons[d] chacum[e] de nous ce que nos ciudons avecque de raison et de

droict[f] teneure à laditte terre de nos et de nos ancestres; et que nos, ne autre pour nos, ne donnerons, ne promettrons, ne avons donné, ne promis de donner à nulle personne que à nulle des parties puisse venir à dommaige; et ne dirons ne pourchasserons à privés ne à palés chose nulle, avant ne apres, pour laquel nulle des parties viengne ne puisse avenir à maing de la raison; et que nos, les susdites parties, loyaument et en bonne foy puissons par tante[g] maniere de preuves, volés pour[h] privileges ou par aultre raison, prouver nostre entendement. Et volons encores et octroyons que les susdis arbitres jurerent[i] sur les sainctes evangiles de Dieu que bien et leaulment et en bonne foy enquerront la vérité dou dit contens, là où il cuideront mieulx et plus leaulment trouver la vérité sans[j] fallasse et sans faintise. Et nous les[k] desusdites parties[l] octroions[m] et promettons de tenir ferme et stable ce que lessusdis arbitres, misors, et comprometors feront deu droit dou contes[n] de laditte terre. Et nous, ledit archevesque avecq[o] nostre dit capitre, prometons et nous obligeons, pour nous et pour nos successeurs, et nos ledit Johan de Verni prometons et nous obligeons, pour nous et [57r] pour nos hoirs, de garder, et maintenir, et faire maintenir[p] de non aler à l'encontre par nous ni aultre par[q] noz ce que lesdis[r] arbitres diront et prononciaront sur ledit contens de laditte terre. Et à gregneur servir seureté et ferme[s] de laditte bersoigne[t] contens, compromis et mise acomplir, maintenir, et faire maintenir[m] à tous jours ferme et estable, nous, le susdit archevesque et Nicolas, doyen, et tout ledit chapitre, et nos ledit Johan de Verni, metons et avons mis et cest presente chartre patente ouverte[u] de nos ceaus[v] de cire pendans. Ce fut faict[w] en l'an de l'Incarnation nostre Seigneur[x] Ihesuscrist[y] mil CC et LXXXVII, au premier[z] jour du moi[aa] de Mai. En la garentie des discres hommes mesire Johan de Saverni, mesire Johan de Enhault, chantres de Baphe, et sire Philippe Pellisson, assis de l'eglise de Nicosie et de plusieurs aultres.

[a]*corr ex* Jehan V [b]Nicolas M [c]M *legit* egin *sed corr ad* engin [d]*corr ad* moustrerons M [e]chacun M [f]droit M [g]*corr ad* toute M [h]par M [i]*corr ad* jureront M [j]verite *exp* V [k]les *iter* V, *sed non notavit* M [l]M *legit* partiens *et corr ad* parties [m]octrions M [n]*corr ad* contens M [o]avecque M [p]mantenir M [q]por M [r]lesdits M [s]fermeté M [t]besoigne M [u][le temoignage] *add* M [v]ceaux M [w]fait M [x]*corr* V [y]Jhesus Christ M [z]primier M [aa]mois M

[1]As La Monte remarks, Paris reads MCCLXXXVII, Mas Latrie records that date, corrects it in *Archives Or. Lat.* pp. 250-51 (to MCCLXXXXVII, Gerard being in France in 1287, and not yet archbishop), and Röhricht follows Mas Latrie's *first* reading. Venice has Mil CC et LXXXVII as well.

91

Acre 1255 August 16

Agreement between Archbishop Hugh of Nicosia and William of Chateauneuf, Master of the Hospitallers, whereby in lieu of tithes on its properties in the city of diocese of Nicosia, the Hospital agreed to pay the archbishop and the church of Nicosia 300 white bezants annually, on 1 September.

It was also agreed that the Hospital would pay the archbishop and church of Nicosia one silver mark for burial rights and the right of receiving in full the bequests of the deceased of widows, and so would not have to give the archbishop one quarter of such bequests. This was payable on 1 September every year also. In return the archbishop and his church would allow the corpses of the dead to be taken for burial to the church of cemetery of the Hospital in Nicosia. It was stipulated that the corpses would not have to be first taken to the cathedral of Nicosia unless prior to their death the deceased had expressed such a wish or a wish to be actually buried there.

The Hospitallers would in no way exercise ecclesiastical jurisdiction over the servants they had in lands or localities in the city and diocese of Nicosia. These servants would come under the jurisdiction of the archbishop and his church, while the preceptors, brothers, and women of the Hospitallers' household staff would also come under his jurisdiction, and would have to serve any sentences of excommunication or suspension the archbishop imposed on them. Fathers could have sons who predeceased them buried at the house of the Hospital if this was the custom in the city, otherwise they were to be buried at the church of Nicosia (L #90, p. 474).

D: Delaville Le Roulx, Cartulaire général de l'Ordre de S. Jean de Jérusalem (Paris: 1894-1906), II, #2762, pp. 793-94 (from V)

Reg: R: Röhricht, #1240

XCI: Compositio inter fratres Hospitalis et archiepiscopum de decimis[a)]

Pateat[b)] universis[c)] presentibus et futuris quod, cum inter nos Hugonem, miseratione divina Nicosiensem archiepiscopum, pro ecclesia nostra, ex una parte, et nos, fratrem Guillelmum de Castro Novo, magistrum sancte domus Hospitalis sancti[d)] Iohannis Ierlimitani[e)] et conventum eiusdem domus, ex altera, super decimis terrarum quas dictum Hospitale habet in civitate et diocesi Nicosiensi, de quibus decimas solvere tenebatur, et super quibusdam rebus et articulis aliis questio verteretur, nos dictus archiepiscopus pro nobis et ecclesia nostra, de consensu et voluntate capituli nostri, et nos nominatus frater Guillelmus, magister domus Hospitalis, et conventus eiusdem domus pro nobis et ipsa domo, mediantibus bonis viris, ad talem compositionem et concordiam amicabiliter et voluntarie devenimus, videlicet quod preceptor et fratres domus dicti Hospitalis in Nicosia, qui pro tempore fuerint, solvent et solvere tenebuntur pro decimis et nomine decimarum de cetero annuatim trecentos bisancios albos

archiepiscopo et ecclesie Nicosiensi, apud Nicosiam, prima die mensis Septembris, pro omnibus et singulis decimis quas idem Hospitale seu domus reddere deberet seu teneretur eidem archiepiscopo vel ecclesie Nicosiensi, de possessionibus, redditibus, proventibus, seu rebus et iuribus quibuscumque, que usque nunc habet idem Hospitale in civitate Nicosiensi, contenti sunt et eius diocesi, de quibus decimis solvere teneretur.[f] Et idem archiepiscopus et ecclesia Nicosiensis contenti et erunt predictis trecentis bisantiis albis pro decimis antedictis, nec amplius exigent nec exigere poterunt a predictis Hospitalanis[g] vel quibuscumque aliis excolentibus res predictas. Pro legitima vero seu quarta mortuariorum seu relictorum, solvent et solvere tenebuntur dicti preceptor et fratres domus Hospitalis in Nicosia singulis annis de cetero, prima die mensis Septembris, apud Nicosiam, unam marcham argenti archiepiscopo et ecclesie Nicosiensi. Et ipsa marcha argenti contentus est et erit archiepiscopus et ecclesia Nicosiensis pro legittima supradicta. Qui archiepiscopus et ecclesia Nicosiensis libere ac quiete promittent deferri corpora mortuorum eligentium sepulturam in cimiterio seu ad ecclesiam Hospitalis Nicosie et inibi sepeliri, hoc expresso quod non teneantur mortuorum corpora deferri ad matricem Nicosiensem ecclesiam, nisi forte deceden[57v]tes, dum viverent, dixerint quod velint primo deferri ad matricem ecclesiam, vel etiam nisi voluerint ipsi laici non ilecti vel inducti deferre illuc corpora sua sponte. In hominibus vero, quos habent seu habebunt dicti Hospitalarii seu domus in terris seu locis civitatis vel diocesis Nicosiensis, fratres dicte domus, seu aliquis pro ipsa domo, nullam iurisdictionem ecclesiasticam exercebunt, sed archiepiscopo et ecclesie Nicosiensi permittent eam libere exercere, salvis privilegiis Hospitalis. Patribus autem licebit filiis suis impuberibus apud domum Hospitalis Nicosie eligere sepulturam, si de consuetudine fuerit civitatis eiusdem; alioquin sepulture Nicosiensi ecclesie relinquantur. Preceptor autem et fratres ac[h] mulieres familiares dicte domus Hospitalis Nicosiensis tenebuntur servare generalia interdicta et sententias excommunicationum et suspensionum archiepiscopi et ecclesie Nicosiensis, latas[i] in subditos archiepiscopi et ecclesie Nicosiensis, salvis privilegiis Hospitalis. Concordes etiam sumus et volumus quod presens compositio per dominum nostrum summum pontificem confirmetur. In cuius rei testimonium, presentes litteras fieri fecimus nostris bullis plumbeis roboratas. Actum et datum apud Accon, anno Dominice Incarnationis millesimo ducentesimo quinquagesimo quinto, mense Augusto, sextadecima die mensis eiusdem.

Huic scripture suprascripte erant imposite due[j] bulle plumbee, pendentes cum filo serico, videlicet albo et rubeo, in una quarum a parte una erat sculpitus archiepiscopus quidam, et erat scriptum, "S[igillum] Hugonis, Nicosiensis Archiepiscopus"; ab alia vero parte erat sculpta quedam ecclesia, et erat scriptum, "Ecclesia Nicosiensis." In alia bulla erat sculptus a parte una vir

quidam cum cruce una ante ipsum, et erat scriptum, "Frater Guillelmus, Custos." Ab alia vero parte erat sculpita quedam coopertura unius domus supra corpus unum, et erat scriptum, "Hospitalis Iherusalem."

[a] *rubric iter i.m.* V [b] patiat L *dans incipit* [c] universiis L *dans incipit* [d] *corr ex* sancte V [e] Jerosolymitani D [f] (sic) *add* D [g] Hospitalariis D [h] mulieres exp V; mulieres *add* D (!) [i] *corr ex* latus V [j] *corr ex* duo V.

92

Orvieto 1291 April 26

Letter of Pope Nicholas IV to the Patriarch of Jerusalem, legate of the Apostolic See. The archbishop of Nicosia (John of Ancona) had complained to the pope that the legate's vicar on Cyprus, with the legate's connivance, had taken it upon himself to hear in the ecclesiastical courts cases which normally pertained to the archbishop. As a result the archbishop's subordinates were disregarding his jurisdiction and bringing various issues to the attention of the legate. If it happened that the archbishop began proceedings against them, they would appeal to the patriarch or his vicar on the slightest of pretexts, so that the archbishop could no longer exercise jurisdiction over his subordinates, and had been greatly impoverished. The patriarch was indifferent to his plight and refused to remedy the situation.

Furthermore, the patriarch had forcibly collected a sum of money from the archbishop which his late predecessor Archbishop Ranulph had allegedly received as a loan from P(eter), the bishop of Paphos, the collector of the tithes in these parts. This loan was not used for the good of the Nicosia church, but had come into the hands of H. (Henry of Gibelet [Jubail]), the archdeacon of Nicosia, who had squandered it along with other goods belonging to the church. The pope ordered the patriarch to have the money restored to the archbishop.

The patriarch was also accused of having long withheld the payment of tithes to the archbishop from a casale that he had in the diocese of Nicosia, and from which the archbishops of Nicosia had long been accustomed to receiving tithes. He was ordered to have the archbishop's jurisdiction over his subordinates restored to him, to cease impeding it, either in person or through subordinates, to restore outstanding tithes and damages owed the archbishop, and to henceforth pay tithes due from his casale in the diocese of Nicosia. Should the above and the restoration of the sum misappropriated by the archdeacon of Nicosia not take place, the pope would apply whatever corrective measures he deemed necessary (L #104, p. 480).

M: Mas Latrie, Documents Nouveaux, vii, pp. 349-51

XCII: Quedam littera specialis[a] favoris archiepiscopo Iohanni[b] de Ancona[c]

Nicolaus episcopus, servus servorum Dei, venerabili fratri patriarche Iherosolimitano, apostolice sedis legato, salutem et apostolicam benedictionem.

Querelam venerabilis fratris nostri Nicosiensis archiepiscopi recipimus continentem quod vicarius tuus in regno Cipri, non sine tui conniventia, ad gravamen eius aspirans ac saltem[d)] in suam in messem alienam immittens causas, quarum cognitio ad eundem archiepiscopum tantum spectat, passim et indifferenter quamvis per appellationem non deferantur ad ipsum audire, ac ecclesias et loca civitatis et diocesis Nicosiensis visitare, ac alias iurisdictionem ipsius archiepiscopi occupare et enervare presumet. Propter quod subditi ipsius archiepiscopi ipsius correctionem et iurisdictionem penitus contemnentes, si contingat interdum eundem archiepiscopum ex aliqua causa procedere contra eos, ex nulla vel frivola causa, ad dictum vicarium vel ad te in vocem appellationis prorumpunt, sicque dictus archiepiscopus iurisdictionem suam in eosdem subditos exercere non valens, occasione huiusmodi suis iuribus defraudatus, ad non modicam paupertatem dicitur devenisse; tuque predicta equanimiter sustinens, id corrigere denegas requisitus; immo ad ipsius depressionem aspirans et ipsius paupertati non compatiens, quandam pecunie summam quam bone memorie R[adulphus], predecessor suus, a venerabili fratre nostro P[etro], Paphenensi[e)] episcopo, collectore decime in partibus illis, mutuo dicitur recepisse, quamquam in utilitatem Nicosiensis ecclesie [58r] conversa non fuerit, ut pote que ad H., archidiaconum Nicosiensem pervenit, qui eundem predecessorem, ut dicitur, cepit et pecunia ipsa ac bonis aliis spoliavit, dicitur pervenisse contra iusticiam, restituere compellis pro tue libito voluntatis, nec hiis contentus pro procuratione tua magnam et insolitam summam pecunie, ab eo nitens exigere, necnon et quasdam decimas quas de quodam casali tuo existente in diciocesi[f)] Nicosiense percipere debet, et processores sui Nicosiensis archiepiscopi percipere consueverunt ab antiquo, sibi per longa tempora subtraxisti et alias[g)] iura diminuendo ipsius, ipsum et eius subditos multipliciter aggravas et molestas. Propter quod idem archiepiscopus ad nostram duxit providentiam recurrendum. Nos itaque eiusdem archiepiscopi paupertati benigno compacientes affectu, benignitatem tuam rogamus et hortamur attente, per apostolica tibi scripta firmiter precipiendo mandantes, quatinus ob reverentiam apostolice sedis et nostram, ab huiusmodi et ipsius archiepiscopi iniuriis et molestiis penitus conquiescens et iura et iurisdictione ipsius et ecclesie Nicosiensis illesa conservans illa occupare, ac quo minus idem archiepiscopus in subditos suos iurisdictionem suam libere exercere suaque iura petere et exigere valeat ab eisdem impedire per te vel tuum vicarium aut alios de cetero non attemptes, sibique de predictis decimis subtractis necnon et de iniuriis et dampnis per te et dictum vicarium sibi illa[h)] plenam et debitam satisfactionem impendas, solvendo etiam sibi in posterum decimas sibi debitas de casali predicto. Nichilominus, si predicta pecunia qua per eundem archidiaconum, ut predicitur, extitit spoliatus in utilitatem dicte ecclesie conversa non extitit, ad

restitutionem ipsius archipiscopum contra iusticiam non compellas eundem, huiusmodi autem preces et mandatum nostrum sic liberaliter exaudere ac prudenter adimplere procures quod devotionem tuam possimus exinde merito commendare, nec cogamur super hoc aliud remedium apponere opportunum. Datum apud Urbem Veterem, VI kalendas Maii, pontificatus nostri anno quarto.

Cui[i)] privilegio suprascripto erat imposita vera bulla plumbea pendens cum filo canapis, in qua scriptum erat a parte una, "Nicolaus Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."[j)]

[a)]spetialis M [b)]Joanni M [c)]*rubric iter i.m.* V [d)]falcem M [e)]*corr ad* Paphensi M [f)]*lege* diocesi; diocesi M [g)]alia M [h)]illam M [i)-j)]cui...Petrus *om* M

93

Lateran 1254 March 6[1)]

Letter of Pope Innocent IV to Eudes of Châteauroux, bishop of Tusculum and Apostolic Legate, asking him to resolve the issues of contention between the Greek and Latin clergy on Cyprus. The wish is expressed that the Eastern Christians be brought into the unity of the Catholic faith, something that will benefit the Church greatly. The pope also stated that those Greeks returning to the devotion and obedience of the Apostolic See should be allowed to practise their customs and rites insofar as they accorded with the teachings and discipline of the Roman Church, and did notimperil their souls.

Regarding the issues of contention, Pope Innocent IV decreed as follows:
1. In baptism, the Orthodox should follow the Roman form of unction. This meant that the giving of the chrisma sanctum was to take place several years after the baptism, and was to be done by the local bishop, not the parish priest.
2. The Orthodox could continue the custom of anointing the bodies of those to be christened.
3. Bishops could prepare the chrisma themselves, but the Orthodox customs whereby a patriarch or an archbishop prepared it with their bishops was permissible.
4. Priests or confessors could not anoint with oil during confession for the satisfaction of sins.
5. It was permissible to grant extreme unction to the sick.
6. The Orthodox custom of placing water and wine for the sacrifice as mass was permissible.
7. The Eucharist consecrated on the day of the Last Supper was to be kept for no more than fifteen days, not for one year as previously, so as to remain fit for consumption.
8. The Orthodox should celebrate mass after their own customs, but not later than 15:00 hours.
9. Orthodox priests could say the canonical hours according to their own customs, but matins was to precede mass.
10. Prior to promotion, priests should have thorough instruction in the discipline of the Church and in canonical hours.

11. Priests should administer communion in chalices of gold, silver, or pewter, and wear clean linen garments.
12. Women could not serve at the altar.
13. The Saturday exemption during the Lenten fast, an Orthodox custom, was permissible.
14. Married priests could hear confessions and impose penances.
15. Bishops were to be allowed coadjutors in hearing confessions.
16. Fornication was declared a mortal sin.
17. Orthodox bishops were henceforth four, but priests ordained in the traditional manner would remain priests on account of their great number.
18. Widows could not remarry on their husband's death. The Greeks allowed men to remarry several times, but extended greater approval to marriages between persons who could lawfully and mutually marry for the first time. Priests should in no way bless those remarrying, and marriage between persons related to the fourth (Orthodox eighth) degree of consanguinity or affinity was not allowed.
19. The Orthodox who (as Pope Innocent IV wrongly thought) subscribed to the doctrine of purgatory, avoided using that term, as it was not patristic. They were henceforth to employ it.
20. The rules of ordination of Orthodox monks, as explained by the holy fathers of the Church, were to be strictly observed by Greek monks and abbots.

The legate was to fully explain the above provisions to the Greek clergy on Cyprus, and not allow them to be disturbed or troubled by the Latin archbishops and his suffragans in their observance of the above provisions (L #79, p. 471-72)

B: Bullarum diplomatum et privilegiorum sanctorum Romanorum pontificum Taurinensis editio, III, pp. 580-83 (from 7258?)
G: Reinhard, Geschichte Cypern, I, Beilage XXIV, pp. 49-53
M: Mansi, Consilia, XXIII, pp. 578-82 (from 7258?)
R: Raynaldi, Annales Ecclesiastici, II, anno 1254, par. 7-12 (partial, from 23)
H-W: Haluskynskyj-Wojnar, Acta Innocentii p.p. IV, #105, pp. 171-179 (from Reg. Vat. 23, fol. 66, and Vat. lat. 7258, fol. 3-5)

Reg: E. Berger, Registres d' Innocent IV, #7338 (Paris: 1881); Potthast, II, #15265

XCIII:[2] De limitatione rituum Grecorum et de modo et forma servandis in ordinibus et in sacramentis ecclesie[a]

Innocentius[b] episcopus, servus servorum Dei, venerabili fratri episcopo Tusculano, apostolice sedis legato, salutem et apostolicam benedictionem.[c] Sub catholice[d] professionis[e] fidei atque cultu consistere ac proficere universos, ceteris nostre mentis desiderabilibus preferentes, illud tanquam[f] acceptabilius pleniori desiderio cupimus, et ad hoc velut operativum salutis precipuum intimis affectibus anxius aspiramus. Hec, inquam, iuvo[g] sive convexio,[h] cordi nostro inestimalis[i] gaudii rorem infunderet, si varias gentium nationes eiusdem observantia fidei in unum acceptabilem Christo populum adiuvaret.[j] Id utique anxie nostre mentis[k] ardorem[l] affluentis leticie[m] refrigeraret

irriguo, si omnes quos olim in unum[n] catholicum gregem ovile coligit[o] Domini,[p] cum multi ab eo[q] dissesserint,[r] in idem [58v] individuum collegium unius pastoris soli daret[s] magisterium et custodia communiret.[t] O,[u] si orientalibus Oriens ex alto luscesceret[v] et sui luminis illustratione ipsos ad catholicam reduceret unitatem,[w] ut cum reliquis orthodoxis in unius aule collecti gremio, de matris ecclesie ubere fluenta doctrine salutaris aurirent,[x] tunc ipsi ecclesie proveniret magnum et desiderabile salutare, tunc eius uterus sobole geminata concresceret, tuc[y] orientalibus oriretur superne[z] illuminationis aurora, tunc eis claresceret Lucifer veritatis, tunc per universam ecclesiam inundantis gaudii erumperet plenitudo, tunc exultatione nimia ilaresceret[aa] totus orbis quia valde bonum et iocundum[ab] existeret fratres simul in domo Domini habitare, tunc eadem ecclesia, multiplicata leticia,[ac] nove iocunditatis[ad] canticum personaret.[ae] Verum quia[af] nonnulli Grecorum iam dudum ad devotionem sedis apostolice redeuntes, et[ag] reverentie[ah] obediunt et intendunt, decet[ai] et expedit, ut mores ac ritus eorum, quantum cum Deo possumus, tollerantes[aj] ipsos in Romane ecclesie[ak] obedientia preservemus, quamquam in hiis[al] que animarum periculum parent[am] vel ecclesiastice honestati[an] derogarent, nec debeamus illis deferre aliquatenus nec velimus. Sane, inter venerabiles fratres nostros[ao] archiepiscopum Nicosiensem et eius suffraganeos Latinos, ex parte una, et episcopos Grecos regni Cipri,[ap] ex altera, de quibusdam certis articulis discordiam et turbationem fore subortam et eorumdem[aq] tenorem articulorum ac responsiones[ar] ipsorum Grecorum ad illos, nobis, ut melius possemus instrui super eis, plene ac provide per tuas litteras intimasti, sollicite[as] requirendo ut providere super hoc apostolica diligentia curaremus. Nos autem, litteris ipsis affectuose receptis, earum seriem, et ipsos articulos, ac responsiones easdem, et cetera que continebantur in illis, una cum fratribus nostris perlegimus et intelleximus diligenter, prudentiam tuam multipliciter in Domino commendantes, et meditantes, ac deliberantes super hiis,[at] prout rei qualitas exigebat. Circa hec itaque,[au] sic deliberatio nostra resedit ut Greci eiusdem regni in unctionibus, que circa baptisma[av] fiunt, morem ecclesie Romane teneant et observent. Ritus vero seu consuetudo quam habere dicuntur ungendi per totum baptizandorum corpora, si tolli sine scandalo vel removeri non potest, cum sive fiat sive non, quantum ad baptismi efficatiam[aw] vel effectum non multum referat, tolleretur.[ax] Nec[ay] refert etiam utrum in frigida vel calida aqua baptizent, cum[az] parem vim et effectum in utraque[ba] baptismum habere asseverare dicantur. Soli autem episcopi consignent crismate[bb] in frontibus baptisatos,[bc] quia huiusmodi[bd] unctio non debet nisi per episcopos exhiberi, quoniam soli apostoli, quorum vices[be] gerunt episcopi,[bf] per manus impositionem, quam confirmatio vel frontis crismatio[bg] representat, secundum[bh] Sanctum tribuisse leguntur. Singuli quoque episcopi in ecclesiis suis[bi] in die cene Domini possunt, secundum formam ecclesie, crisma[bj] conficere, ex balsamo

quidem et oleo olivarum, nam Spiritus Sancti donum[bk] crismatis[bl] unctione confertur, et columba itaque,[bm] que ipsum designat Spiritum, olive ramum ad arcam legitur[bn] retulisse.[bo] Sed si suum anticum[bp] ritum in hoc Greci potius servare voluerint, videlicet quod patriarcha una cum archiepiscopis et episcopis eius suffraganeis[bq] suis simul crisma[bj] conficiant, in tali eorum consuetudine tollerentur.[br] Nullis[bs] autem per sacerdotes vel confessores pro satisfactione penitentie un[59r]ctio[bt] aliqua solummodo inungatur.[bu] Infirmis vero iuxta verbum Iacobi[3] apostoli unctio exhibeatur extrema. Porro in appositione aque, sive frigide sive calide vel tepide, in altaris sacrificio, suam si velint consuetudinem Greci sequantur, dummodo credant et asserant[bv] quod servata canonis forma conficiatur pariter de utraque. Sed[bw] eukaristiam[bx] in die cene Domini consecratam usque ad annum, pretexta infirmorum, ut de illa videlicet ipsos communicent, non reservent. Liceat tamen eis pro infirmis ipsis corpus Christi conficere ac per quindecim[by] dies et[bz] non longiori[ca] temporis spacio[cb] conservare, ne per diutinam[cc] ipsius reservationem, alteratis forsitam[cd] speciebus, reddatur minus habile ad sumendum, licet eius[ce] veritas et efficatia[cf] semper eadem omnino remaneat, nec ulla umquam[cg] diuturnitate seu volubilitate[ch] temporis evanescat.[ci] In celebratione vero solemnium[cj] et aliarum missarum et de hora celebrandi eas, dummodo in confectione vel consecratione formam verborum a Domino expressam et traditam observent et celebrando non transgrediantur[ck] horam nonam, suam sequi consuetudinem permittantur. Sacerdotes autem dicant horas canonicas more suo, sed missa[cl] celebrare prius quam officium matutinale compleverint non presumant. Promovendi vero ad sacerdotium,[cm] presbiteri,[cn] qui preficiendi fuerint ecclesiarum regimini, examinentur antea diligenter si precipue de horis canonicis et missarum officiis secundum distinctionem temporum exequendis sint sufficienter instructi, ut ad hoc[co] non nisi dingi et ydonei[cp] admittantur. Ceterum unusquisque sacerdos in aureo vel[cq] in[cr] argento[cs] aut saltem staneo[ct] calice sacrificet, habens corporale de lino[cu] candidum et nitidum, et altare mundis vestimentis opertum, vel decentibus paramentis. Mulieres autem ad altare servire[cv] non audeant, sed ab illius ministerio repellantur omnino.[cw] De ieiunio vero[cx] diei Sabbati quadragesimali tempore, quaquam[cy] honestius et salubrius Greci agerent, si sic toto illo tempore abstinerent ut nec unico die institutum ieiunium violarent, teneant et servent pro libito morem suum. Sacerdotes quoque coniugati, et alii quibus parrochiarum[cz] cura vel ecclesiarum parrochialium[da] regimen per episcopos suos committitur, licite ac libere possint[db] parrochianorum[dc] suorum confessiones audire, ipsisque penitentiam[dd] iniungere pro peccatis, quia cuilibet[de] vel conceditur quod est maius, competit nimirum[df] nec negari convenit quod est minus. Liberum tamen sit ipsis episcopis viros alios ydoneos[dg] coadiutores et cooperatores[dh] habere in audiendis confessionibus et penitentiis iniungendis ac ceteris que ad salutem

pertinent animarum, ipsisque in his[di] per earum[dj] dioceses, absque sacerdotum ipsorum preiudicio et gravamine, committere vices suas, cum propter occupationes[dk] multiplices et occasiones varias possit contingere quod nequeant per easdem dioceses officium suum exequi per se ipsos. De fornicatione autem quam solutus cum soluta committit, quoniam[dl] sit mortale peccatum, non est aliquatenus admittendum,[dm] cum tam fornicarios quam adulteros a regno Dei Apostolus asserat[dn] alienos. Ad hec volumus et expresse precipimus quod episcopi Greci septem[do] ordines secundum morem ecclesie Romane de cetero conferant, cum hucusque tres de minoribus circa ordinandos neglexisse vel pretermisisse dicantur. Illi tamen qui iam sunt taliter ordinati per eos, propter nimiam ipsorum multitudinem, in sic susceptis ordinibus tollerentur.[br] Quia vero mulier, secundum apostolum[dp] mortuo viro ab ipsius est lege soluta [59v], ut nubendi, cui vult[dq] in Domino liberam habeat facultatem, secundas et tertias ac ulteriores[dr] etiam nuptias[ds] Greci non reprehendant aliquatenus nec condemnant,[dt] sed potius illas approbent inter personas que alias licite adinvicem matrimonio iungi possunt. Secundo tamen nubentes presbiteri[cn] nullatenus[du] benedicant. Et quoniam apud eos consueverunt contrahi matrimonia inter personas contingentes se, iuxta eorum computationem, octavo gradu, qui secundum computationem et distinctionem graduum quam nos facimus apud nos quartus habetur, ne id presumatur[dv] deinceps, firmiter prohibemus, districte[dw] precipientes ut, cum in ulterioribus gradibus licite matrimonia contrahantur, in predicto quarto consanguinitatis vel affinitatis gradu copulari ulterius non presumant, statutum in hoc generalis consilii[dx] observantes. Illos tamen qui iam in gradu huiusmodi contraxerunt, dispensative permittimus in sic contracto matrimonio remanere. Denique cum Veritas in evangelio asserrat[dy] quod si quis in Spiritum Sanctum blasphemiam dixerit, neque in hoc seculo neque in futuro dimittetur ei, per quod datur intelligi quasdam culpas in presenti, quasdam vero in futuro posse[dz] seculo relaxari;[ea] et Apostolus[4] dicat quod[eb] "uniuscuique[ec] opus, quale sit, ignis probabit," et "cuius opus arserit, detrimentum patietur, ipse autem[ed] salvus erit, sic tamen quasi per ignem"; et ipsi Greci vere ac indubitanter credere et[ee] affirmare dicantur animas illorum qui suscepta penitentia, ea non peracta, vel qui sine mortali peccato cum venialibus tamen et minutis decedunt, purgari post mortem, et posse suffragiis ecclesie adiuvari; nos, quia locum purgationis huiusmodi[ef] dicunt non fuisse sibi ab eorum doctoribus certo et proprio nomine indicatum, illum quidem iuxta traditiones et auctoritates[eg] sanctorum patrum "purgatorium" nominantes, volumus quod de cetero apud ipsos[eh] isto nomine appelletur. Illo enim transitorio igne peccata utique, non tamen criminalia seu capitalia que prius per penitentiam non fuere remissa, sed parva et minuta purgantur que post mortem etiam gravant, si in vita non fuerint relaxata. Si quis autem absque penitentia in peccato mortali decedit, hic procul

dubio eterne gehenne ardoribus perpetuo cruciatur. Anime vero parvulorum post baptismi lavacrum, et adultorum etiam[ds)] in caritate[ei)] decedentium qui nec peccato nec ad satisfactionem aliquam pro ipso tenentur, ad patriam protinus transvolant sempiternam. Ordinationes demum et instituta regularia sanctorum patrum de vita et statu monochorum[ej)] precipimus ab abbatibus et monachis Grecis inviolabiliter observari. Fraternitatem[ek)] itaque tuam hortamur attente per apostolica tibi scripta mandantes, quatinus[el)] premissa omnia episcopis Grecis prefacti[em)] regni seriatim et diligenter exponi facias, districte ipsis iniungens ut ea solicite[en)] attendere, studiose tenere ac efficaciter observare procurrent,[eo)] et a suis faciant subditis observari. Memoratis autem archiepiscopo Nicosiensi et eius suffraganeis Latinis firmiter auctoritate[ep)] nostra precipias[eq)] ut eosdem Grecos super premissis contra huiusmodi provisionem et deliberationem nostram non inquietent aliquatenus nec molestent. Contradictores[er)] eadem[ds)] auctoritate[es)] apellatione[et)] [60r] postposita, compescendo. Non obstante,[eu)] si predictis[ev)] archiepiscopo et suffraganeis vel quibuscumque[ew)] aliis[ex)] a sede apostolica sit indultum, quod[ey)] interdici, suspendi, vel excommunicari non possint, per litteras apostolicas plenam et expressam ac de verbo ad verbum non facientes de indulto huiusmodi mentionem.[ez)] Datum Laterani, II[fa)] nonas Maii,[fb)] pontificatus nostri[fc)] anno undecimo.[fd)]

Cui[fe)] privilegio suprascripto erat imposita vera bulla plumbea pendens cum filo canapis, in qua scriptum erat a parte una, "Innocentius Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."[ff)]

[a)]*rubric om* BGMH-W; *rubric iter i.m.* V [b)-c)]Innocentius... benedictionem] episcopo Tusculano, apostolicae sedis legato H-W [d)]catholica L *dans incipit* [e)]professione BGM [f)]tamquam BGH-W [g)]unio BGMH-W [h)]connexio BGMH-W [i)]inexistimabilis BGMH-W [j)]adunaret BGMH-W [k)]nostre mentis *inv* M [l)]ardorum M [m)]laetitiae BGMH-W [n)]unicum G [o)]collegit BGMH-W [p)]Dominus BH-W [q)]desserint *add, corr ad* disserint, *et deinde exp* V [r)]discesserunt H-W; discesserint BGM [s)]soli daret] solidaret BGM [t)]coniret H-W [u)]Oh B [v)]luceret BGMH-W [w)]unitratem H-W [x)]haurirent BGMH-W [y)]tunc *cett.* [z)]supremae G [aa)]claresceret BGMH-W [ab)]iucundum BGM [ac)]laetitia BGMH-W [ad)]iucunditatis BGM [ae)]prosonaret H-W [af)]Verum quia] verumque H-W [ag)]ei BGMH-W [ah)]reverenter BGMH-W [ai)]dicet H-W *sed corr ad* licet; licet BM [aj)]tolerantes BGMH-W [ak)]Romane ecclesie *inv* BGH-W [al)]his BG; iis M [am)]parerent BGMH-W [an)]ecclesiastice honestati *inv* BGMH-W [ao)]venerabiles fratres nostros] venerabilem fratrem nostrum BGMH-W [ap)]Cypri BGMH-W [aq)]eorundem G [ar)]resposiones H-W [as)]solicite GM [at)]his GM [au)]R *incipit hic* [av)]baptismum R [aw)]efficaciam BGMRH-W [ax)]toleretur H-W *(notat falso quod R habet tolleretur)* [ay)]Non H-W [az)]quum G [ba)]uterque H-W; utrumque R [bb)]chrismate BGMRH-W [bc)]baptizatos BGMRH-W [bd)]huius BGM [be)]vicem R [bf)]*corr* V [bg)]chrismatio BGMRH-W [bh)]Spiritum BGMRH-W (*lege*) [bi)]ecclesiis suis *inv* BGMRH-W [bj)]chrisma BGMR [bk)]in *add* BGMRH-W [bl)]christmatis BGMR [bm)]utique

BGMRH-W [bn)]regitur H-W *et corr ad* legitur [bo)]retullisse H-W [bp)]antiquum BGMRH-W [bq)]et archiepiscopi cum suffraganeis *add* BGMRH-W; *corr ex* suffraganais V [br)]tolerentur BGMRH-W [bs)]nullus BG; nulli MH-W [bt)]unctione G [bu)]iniungatur MRH-W [bv)]asseverent R [bw)]sanctam R [bx)]eucharistiam BGMRH-W [by)]praetextu BGMRH-W R [bz)]er G [ca)]longiore R [cb)]spatio BMRH-W [cc)]diuturnam R [cd)]forsitan BGMRH-W [ce)]*om* G [cf)]efficacia BGMRH-W [cg)]unquam GMR [ch)]*corr ex* volubilitete V [ci)]evanescit H-W [cj)]sollempnium H-W; solennium M [ck)]trasgrediantur B [cl)]missam BGMRH-W [cm)]et *add* BGMRH-W [cn)]presbyteri BGMRH-W [co)]haec BGMRH-W [cp)]idonei BGMRH-W [cq)]et G [cr)]*om* BMRH-W [cs)]argenteo BGMRH-W; solum *add* BGMRH-W [ct)]stagneo RH-W; stanneo BGM [cu)]*corr ex* ligno V [cv)]ad altare servire] servire ad altare BGMRH-W [cw)]repellantur omnino *inv* M [cx)]dicto *exp* V [cy)]quamquam BMH-W; quam G [cz)]parochiarum BGMRH-W [da)]parochialium BGMRH-W [db)]possunt H-W [dc)]parochianorum BGMRH-W [dd)]poenitentias H-W [de)]cui licet BGMRH-W [df)]nimium G [dg)]idoneos BGMRH-W [dh)]et cooperatores *om* G [di)]hiis H-W; iis R [dj)]eorum BGMRH-W [dk)]f *exp* V [dl)]quin BGMRH -W [dm)]ambigendum BGMRH-W [dn)]asserit H-W [do)]VII H-W [dp)]mulier secundum Apostolum] secundum Apostolum mulier BGMRH-W [dq)]velit RH-W [dr)]ulterios H-W [ds)]*om* H-W [dt)]condempnant H-W; condemnent BGR; contemnant M [du)]non M [dv)]praesumant R [dw)]prohi *exp* V [dx)]concilii G [dy)]asserat BGMRH-W [dz)]*om* BGM [ea)]*corr ex* relarari V [eb)]t add V [ec)]uniuscuiusque BGMRH-W [ed)]tamen H-W [ee)]ac G [ef)]Vat. lat. 7258 *sic, sed* RT *habet* huius [eg)]authoritates M [eh)]illos M [ei)]christianitate R; charitate BG [ej)]monarchorum BGMRH-W [ek)-fd)]fraternitatem... mentionem] etc. R [el)]quatenus BGM [em)]*corr ex* prefactis V; praefati MH-W [en)]sollicite BH-W [eo)]procurent BGMH-W [ep)]authoritate M [eq)]praecipimus H-W [er)]contraditores *cett.* (?) [es)]authoritate M; nostra *add* H-W [et)]appellatione BGMH-W [eu)]obstantibus BGM [ev)]praefatis M [ew)]quibuscunque H-W [ex)]*om* BG [ey)]quid H-W [fa)]secundo B; 2 G [fb)]Martii BGMRH-W[1)] [fc)]pontificatus nostri *om* GRH-W [fd)]XI R [fe)-ff)]Cui... Petrus *om BGMRH-W*

[1)]In adding the date to the top of the document, the Paris manuscript incorrectly gives May, but in the text itself it has March, whereas V has May. La Monte and the others, using Paris, took March to be the correct date, whereas Venice clearly has May. Yet other copies of the document give March. La Monte, however, incorrectly has March 2, instead of the 6th. [2)]Because of the large number of editions, as with #78, we have a different notational system for the variants here. [3)]Jac. 5.14-15.
[4)]I Cor. 3.13, 15.

94

Rome, St Peter's 1472 (before August 24)

Bull of Pope Sixtus IV concerning the usurpation of the powers of Latin diocesans on Cyprus by the Greek and other non-Latin bishops, who have assumed these powers outside the bounds of the localities assigned to them. The Latin Church of Cyprus had long lacked a pastor who could uphold its rights, and those rights and liberties pertaining to Latin diocesans were presumptuously exercised by Greek bishops, or those of the Armenians,

Jacobites, and other religious groups of schismatics and heretics, both in the archdiocese of Nicosia and in the other Latin dioceses of Cyprus. They had conferred holy orders and promoted bigamists, bastards, reprobates, illiterates, and other unsuitable persons, often through simony and by accepting money.

Even worse was their tolerance of marriages within the fourth degree of consanguinity and affinity on account of their ignorance of and contempt for the decrees of the Roman Church. They also allowed divorces and remarriages, and were in general usurping the jurisdiction of the Latin archbishops and diocesans as regarded matrimonial and other spiritual issues. Bigamists were allowed to celebrate mass and the divine offices, and perform the ecclesiastical sacraments, hear confessions, and grant absolution for sins reserved for the judgement of the Apostolic See. They granted such absolutions themselves, through other priests, and even through persons who were not priests. The provisions of the Ecumenical Council of Florence which had taken place under Pope Eugenius IV were ignored.

Although these Greek and other non-Latin priests should work to stamp out schism and heresy among the people, instead they spread errors and neglected Church teaching and property, disregarding the regulations and ordinances of the Apostolic See to the detriment of the Nicosia church and its bishop, who was metropolitan of Cyprus. And so the pope, whose task it was to defend the rights and dignity of the Latin Church, the Latin metropolitan, and his diocesan bishops, prohibited the arrogation of such powers on his own initiative, not on that of the Archbishop Louis or anyone else. He had, moreover, published a constitution which was to be adhered to on pain of excommunication.

According to its terms, non-Latin bishops were not allowed to exercise ecclesiastical jurisdiction except among their own kind, and within the specific localities assigned to them. They were no longer to exercise jurisdiction over matrimonial or other spiritual cases, nor grant dispensations, divorces, or separations. Nor could they ordain priests or enter holy orders except with the permission of the Latin diocesan, and following an examination and approval of the candidates by him or his vicar. Simony was not allowed. They could not preach, hear confessions, or grant absolutions unless the diocesan or his vicar, after having thoroughly examined them, had approved them as regarded their lifestyle, ability to preach, and suitability for hearing confessions, and had granted them written permission to practise the above.

This provision was not applicable to the four localities of the Greek bishops, in which they could exercise jurisdiction freely in the above matters. Should they attempt to extend this jurisdiction in other respects, however, they would suffer excommunication, and be proclaimed as excommunicate until they obtained absolution from the Apostolic See, and an accompanying absolution from the archbishop of Nicosia or his vicar (L #131, p. 489).

M: Mas Latrie, Hist. Chypre, III, pp. 325-330

XCIIII: Coppia bulle in kalendas Iunii mil CCCC LXXII, pontificatus sanctissimi domini nostri, domini Sixti[a]

Sixtus episcopus, etc. Ad perpetuam rei memoriam. Si, ex saluberrimis[b] Salvatoris et Domini nostri Ihesu Christi preceptis, naturalique iure ac paterne caritatis officio, more patris, filiorum incommodis[c] precavere, et illa

omni solicitudine depellere curamus, quanto magis conservationem[d] iurium episcopalium et pacem[e] illorum qui testis abversus illius hostem presidia et custodes sint[f] positi prospicere nos convenit, ne, quod absit, obiecta quempiam[g] humana, ut assolet, adversa novitas vel eos a pastorali detrahat officio, vel ulla controversiae scintilla[h] que sepe periculosos in ignis,[i] illud tepescat in eis catholice firmitatis vinculum quo Salvator ipse fideles suos omnes in se ipsos fratres, sua clementissima pietate, coniunxit. Sane, fide dignorum relatibus, ad nostrum pervenit auditum quod in civitate et diocesi Nicosiensibus fuit, esseque consuevit, et hodie est episcopus Grecus, loci Solie, qui ultra locum predictum, unde nomen summit, et in quo tribunal habere potest, in civitate et diocesi predictis, in preiudicium ecclesie Latine, que pastore iam diu caruit qui iura et libertates ecclesie predicte defendere et tenere posset aut sciret, omnia et singula que iurisdictionis et officii episcopalis occupavit et excercere[j] presumit. Ubi dictus Grecus episcopus et alii Armenorum seu Iacobitarum et aliarum diversarum sectarum heresin et scismaticorum etiam ibidem et in aliis regni Cipri diocesibus et etiam civitatibus, que Latinis diocesanis subiecte et sub ipsorum cura existunt, quecumque contra sacros canones apostolice sedis regulas, ac sanctorum patrum constitutiones,[k] nullos ad ordines sacros nisi per simonia,[l] et pecunia,[m] et alias illicitas pactiones, et aliquando[n] bigamos, spurios, et quoscumque ex illicito cohitu procreatos penitus inhabiles, alios et alios omnino litterarum imperitos ordinant et promoventi[o] permittunt. Et, quod deterius est, propter nimiam ignorantiam, ecclesie Romane decreta spernentes, quarto et tertio quandoque consanguinitatis[p] et affinitatis gradibus tam in contracto quam in contrahendo matrimonia[q] dispensare, ac pro libito matrimoniales et alias causas spirituales audire et diffinire, necnon dimittendi uxores et alias accipiendi licentiam prebere, in maximum Romane ecclesie et Latine vilipendium, ac Latinorum preiudicium, ad quorum tribunal et iurisdictionem[r] pro tempore existentium ac[s] virorum[t] et catholicorum archiepiscopos[u] et episcoporum, ad quos in huiusmodi matrimonialibus ac aliis spiritualibus causis cognitio et diffinitio pertinent. Bigamus[v] quoque ut ad missam et divina officia celebranda et ecclesiastica sacramenta quecumque promoveri possint concedere non verentur, confessiones vero audire, et confitentes de quibuscumque etiam apostolice sedi reservatis peccatis[w] et delictis eorum, per se vel alios sacerdotes, quinimo nonumquam[x] per eos qui sacerdotes non sunt seu esse non constat, absolvere non formidant. Quo sit,[y] propter[z] ignorantiam et parum fidei catholice peritiam habentes, minimeque sacrosancte Romane ecclesie constitutionibus, de icomenico consilio Florentie, tempore felicis recordationis Eugenii pape IIII,[aa] predecessoris nostri celebrato, obedientes, cum crimina, scismata[60v]que et prave hereses ab hominum et illorum populorum mentibus extirpari deberent, errores seminant, et veri Dei cultus et bonorum morum sacrarum ac

sustitutionum[bb)] regule et apostolice sedis ordinationes atque decreta spernuntur et negliguntur, in maximis[cc)] preiudicium ecclesie Nicosiensis et ipsius prelati, qui metropolitanus in regno Cipri extitit.[dd)] Nos igitur, ad quos pertinet nedum ipsius ecclesie[ee)] ac venerabilis fratris nostri Ludovici, archiepiscopi Nicosiensis, ac successorum suorum archiepiscoporum Nicosiensium, suffraganeorum suorum Latinorum episcoporum, provincie Nicosiensis, iura et honores defendere, sed illa multis modis efficere[ff)] incrementis, motu proprio, non ad ipsius Ludovici archiepiscopi vel alterius super hoc nobis petitionis instantiam, sed de nostra mera liberalitate[gg)] et ex certa scientia, auctoritate apostolica, hoc perpetue[hh)] constitutionis edito,[ii)] sub excommunicationis pena late sententie quam quilibet contrafaciens vel contraveniens, ipso facto absque aliqua alia declaratione, incurat, prohibemus ne de cetero aliquis episcoporum, tam Grecorum quam Armenorum, seu Iacobitarum, vel Nestumanorum,[jj)] vel aliarum quarumcumque septarum,[kk)] qui ex nunc sunt, seu pro tempore erunt, aut est vel in futurum erit in civitate et diocesi Nicosiensibus, aut in alia aliqua civitate seu[ll)] diocesi regni Cipri, sub cura aliorum suffraganeorum metropolitani archiepiscopi Nicosiensis et episcoporum Latinorum inmediate seu mediate existentibus, tribunal aliquid aut aliquam iurisdictionem contensiosam habere vel exercere, nisi inter suos, in loco suo qui vocatur Solia, a quo etiam episcopus Grecus ipse nomen sumit et tribunal seu[mm)] iurisdictionem episcopalem, tamquam suffraganeus ac vicarius Latini presulis, inter suos Grecos exercere, secundum apostolicas ordinationes, consuetudinem, et statuta, ut[nn)] dicitur, est provisus. Et similiter, in loco Arsinoy et similibus, extra civitates, in dictis locis per singulas dioceses habere seu tenere, et etiam eisdem et quibuscumque aliis presentibus et futuris Grecorum seu Armenorum et aliorum cuiuscumque ecclesie Christianorum episcopis, sub penis eisdem que de cetero causas matrimoniales et alias quascumque spiritualis[oo)] audire et qualitercumque diffinire, seu de illis aliquo modo se intromittere, vel iurisdictionem excercere[pp)] vel qualitercumque in et super matrimoniis contractis vel contrahendis dispensationem, seu qualitercumque divorcia facere, seu thori separationem prestare, seu aliquos ad sacerdotium vel ad alios quoscumque sacros ordines,[qq)] nisi penis per prefatum diocesanum Latinum sive eius vicarium diligenter examinatos et approbatos, pro idoneisque per eosdem solemniter et in scriptis presentatos, aliquem promovere, neque pecuniam aliquam propterea recipere, vel qualicumque petere, ac sub eisdem penis et censuris, ne quod[rr)] de cetero populo clam seu palam legere seu predicare, seu alicuius confessiones audire, seu de peccatis eorum confitentes aliquos Latinos, vel Grecos, seu Armenos, aut Iacobitas, vel alterius cuiuscumque ritus seu ecclesie, absolvere in dictis civitatibus seu diocesibus dicti regni Cipri[ss)] possit, seu presumat quovis modo, nisi ille talis prius per diocesanum in cuius diocesi fuerit, vel per eiusdem vicarium episcopalem ad hoc ordinatum,

precedente bona de vita eius et confessorum seu predicatorum fama, diligenter examinata, et claris documentis catholicus et ydoneus repertus et solemniter approbatus fuerit, et ab ipso diocesano vel eius [61r] vicario licentiam eodem anno quod debet predicare et confitentes audire seu absolvere solemniter et in scriptis obtinuerit. Quodque etsi qui confessiones audire, et similiter si qui Greci vel alii episcopi in civitatibus et diocesibus sub archiepiscopo[tt] Nicosiensi seu alicuius suffraganeorum suorum episcoporum dicti regni Cipri curam[uu] et protectionem[vv] mediate vel immediate existentibus[ww] qualitercunque[xx] et quandocunque,[yy] exceptis locis Solie, Arsinoy, Lephcare, et Carpasii, de quibus quidem locis episcopi Greci nomen sumerunt,[zz] et ibidem inter suos Grecos tribunal, ut dicitur, possunt et solent, aliquid quod ad officium seu iurisdictionem episcoporum clam seu palam excercere. Et super matrimonialibus et aliis spiritualibus causis audire seu cognoscere, vel ad sacros ordines sine licentia diocesani Latini quempiam promovere, vel aliquid in similibus et aliis connexis et dependentibus ad eisdem facere seu attemptare vel aliter se intromittere presumpserint, ipso facto excommunicationis pene sententias incurrant, et pro excommunicatis publicentur et evitentur, donec absolutionis beneficium ab apostolica sede habuerint. Et huiusmodi absolutio archiepiscopo Nicosiensi qui pro tempore fuerit vel eius vicario speciali comitatur. Decernentes ex nunc irritum et inane si secus super hiis per quoscumque quavis auctoritate scienter vel ignoranter contingerit[aaa] attemptari, non obstantibus constitutionibus[bbb] et ordinationibus apostolicis ac litteris, privilegiis, consuetudinibus, statutis, et indultis, etiam si talia forent, de quibus eorundemque tenoribus expressa et specifica ac de verbo ad verbum fieri deberet, ac etiam si iuramento* confirmatione apostolica vel quavis alia firmitate, roboratis et que quoad premissa cuiquam volumus suffragari.[ccc] Nulli ergo omnino[ddd] hominum liceat hanc paginam nostre constitutionis infringere vel ei ausu temerario contraire. Si quis ergo hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli apostolorum eius se noverit incursurum.[eee] Datum Rome, apud Sanctum Petrum, anno incarnationis dominice mil CCCC LXXII, pontificatus nostri anno primo.

[a] *rubric iter i.m.* V [b] saluberrimus L *dans incipit* [c] incomodis M [d] conservationi M [e] paci M [f] sunt M [g] quaepiam M [h] *corr ex* sintilla V [i] ignes M; [erumpit] *add* M [j] exercere M [k] consuetudines M [l] simoniam M [m] pecuniam M [n] aliquatenus M [o] *corr ad* promoveri M [p] *corr ex* consanguinitas V [q] matrimonio M [r] iurisdictiones M [s] ut M [t] verorum M [u] archiepiscopi M [v] bigamis M [w] pecatis M [x] nonnumquam M [y] sic M [z] minimam *exp* V [aa] IV M [bb] substitutionem M [cc] maximum M [dd] existit M [ee] ecelesie M [ff] *corr ex* effecere V [gg] libertate M [hh] constut *exp* V [ii] *corr ad* edicto M [jj] Nesturianorum M [kk] *corr ad* sectarum M [ll] *supralin* V; aut *exp* V [mm] iuridis *exp* V [nn] *corr ex* civit V [oo] spirituales M [pp] *supralin* V; exercere M [qq] *corr ad* penitus M [rr] ne quod] neque M [ss] Cypri

M [tt]arhiepiscopi M [uu]cura M [vv]protectione M [ww]existentes M [xx]qualitercunque M [yy]quandocumque M [zz]sumpserunt M [aaa]*corr ex* contingeret V; contigerit M [bbb)-ccc]constitutionibus... suffragari] etc M [ddd)-eee]omnino... incursurum] etc M

95

Famagusta 1222 September 14

Revised version of the 1220 agreement (see #82 and #84) which had been promulgated at Famagusta under the auspices of Pelagius, bishop of Albano, the papal legate. For the provisions of this agreement and the respects in which it differed from the initial 1220 agreement, see #83 above, which is the text of confirmation of the 1222 agreement by Pelagius, bishop of Albano and legate of the Apostolic See (L #23, pp. 453-54).

Previously unedited (but see M [III, pp. 619-622] and Tautu [Acta Honorii III, pp. 145-148] versions and #83 above. Final version dated 21-1-1223).

XCV: De compositione facta inter prelatos et reginam Cipri de decimis[a)]

E[ustorgius], Dei gratia archiepiscopus Nicosiensis, et M[artinus], Paphensis episcopus, una cum suarum et Nimociensis et Famagustane ecclesiarum capitulis, universis presentes litteras inspecturis in vero[b)] salutari salutem. Cum discordia verteretur super decimis, possessionibus, et rebus aliis inter A[licem], illustrem reginam Cipri, et H[enricum], filium eius, verum dominum et heredem regni Cipri, et barones ac milites et homines predicte regine et memorati H[enrici], filii eius, ex una parte, et nos E[ustorgium], Nicosiensem archiepiscopum, et suffraganeos nostros et ecclesiarum nostrarum capitula, ex altera; et tandem ad amonitionem venerabilis patris P[elagii], Albanensis episcopi, apostolice sedis legati, fuerit de consensu partium et voluntate sopita; quia tamen eadem concordia revocabatur in dubium, cum idem legatus legationis fungens officio veniret in Ciprum, ammonens utramque partem ad concordiam memoratam servandam, tandem eodem legato et Templi et Hospitalis magistris mediantibus, de comuni utriusque partis consensu et voluntate ad huiusmodi concordiam pervenimus: ut regina videlicet, barones, milites, et homines alii regni Cipri, nobis, archiepiscopo, et suffraganeis nostris, et successoribus eorum ac nostris et ecclesiis nostris, [61v] decimas integre de omnibus terris, animalibus, apactis, et de aliis etiam redditibus, secundum consuetudinem regni Iherosolimitani, sine diminutione persolvent. Preterea, chevagia et dimos que solvebantur regine et H[enrico], filio eius, a rusticis nostris et ecclesiarum nostrarum, regina, tam pro se quam pro filio suo, remisit. Preterea, omnibus sacerdotibus et diaconibus Grecis libertatem donavit, ita quod

de personis suis non dabunt chevagia, nec angarias facient, sicut ante consueverunt, secundum[c)] canonicam obedientiam facient nobis archiepiscopo et suffraganeis et ecclesiis nostris, quilibet nobis et suffraganeis nostris in quorum diocesibus morabuntur, et obedientes erunt in omnibus spiritualibus nobis et suffraganeis nostris et ecclesiis, secundum quod in regno Ierlimitano Greci sacerdotes et levite bene obediunt vel obediverunt Latinis episcopis, ab eo tempore quo Latini, tam clerici quam laici, ibi dominium habuerunt. Quia non[d)] numerosa multitudo sacerdotum et diaconorum Grecorum in Cipro reperitur ad presens, ita conventum est inter partes ut, multitudine predicta durante, permaneant in casalibus et terris in quibus degunt ad presens. Et si alias se transferent, a[e)] casalia a quibus recesserant, cogantur redire. De cetero vero, si quis de vilanis Grecis fuerit ordinandus, ordinetur de assensu et voluntate domini sui. Et si nos, archiepiscopus, vel aliquis suffraganeorum vel successorum nostrorum, aliter villanum alicuius concesserimus ordinari, cum nonnisi de licentia nostra et suffraganeorum nostrorum debeant ordinari, alium eque bonum villanum domino suo restituere teneamur. Si quis vero de villanis Grecis, ignorante domino suo, extra regnum se fecerit ordinari, et postea revertatur in Ciprum, episcopus diocesanus Latinus ipsum ab officio sic furtive suscepto suspendat, et ad consuetum servitium domini sui reddire compellat, quod presuptuose presumpserat declinare. Vel si aliquis, sine licentia Latini episcopi et domini temporalis, a Greco episcopo in regno se fecerit ordinari, Grecus episcopus qui taliter eum promovit in regno, ab officio conferendi ordines per Latinum episcopum suspendatur, et taliter ordinatus ad consuetum domini sui servitium redire cogatur. Presbiteris autem et diaconibus Grecis amodo ordinandis, sicut superius est expressum, licitum sit, sine filiis et filiabus, et salvo iure dominorum suorum, quocumque voluerint, de uno scilicet casali vel terra ad aliam, ire, cum licentia nostra vel suffraganeorum nostrorum. Et tunc, a nobis vel eisdem suffraganeis, debet alius Grecus subrogari in loco predicto. In abbatiis autem conventualibus Grecorum, ubi abbates esse consueverunt, cum abbates debent sustitui, canonica fieri debet electio, in qua dominus loci canonicum debet assensum prestare. Et talis canonica electio a nobis archiepiscopo vel episcopo loci secundum Deum et statuta canonum confirmetur. Et sic postea munus benedictionis impendatur eidem. Nec idem abbas, qui sic electus fuerit, debet ab abbatia sua removeri, nisi tale quid perpetraverit propter quod iuxta statuta canonum debeat ammoveri. Predicti autem abbates et monachi, in sacerdotali vel diaconali ordine constituti, debent[f)] in omnibus spiritualibus obedientes nobis archiepiscopo et suffraganeis nostris, sicut sunt et fuerint in diocesibus nostris, secundum usum et consutudinem[g)] regni Ierosolimitani, sicut superius est notatum. Si quas autem elemosinas, possessiones, et terras, seu bona, a tempore dominorum Latinorum qui fuerunt et sunt in Cipro, habuerunt et habent ecclesie et abbatie Grecorum, ex concessione

et dono dominorum Latinorum, eas liberas et francas in posterum habeant et possideant libere et quiete [62r], salvis iusticiis et consuetudinibus quas domini locorum consueverunt percipere ratione temporalium in eisdem. Placuit etiam partibus ut, in monasteriis Grecorum ubi abbates fuerint, per nos archiepiscopum vel per aliquem episcoporum quem loco nostri ad hoc statutum, et per balium seu alium ex parte regine, competens numerus monacorum taxetur, multitudine que in ipsis ad presens est monasteriis per mortem vel translationem ad paucitatem redacta, ita quod ultra numerum pretaxatum a nobis ex parte altera nullus admittatur in monachum, sed, uno decedente, alter qui voluerit de terra illius in cuius terra fuerit albatia,[h)] sine contradictione domini admittatur. Super possessionibus autem[i)] et terris seu locis que tempore Grecorum habuerunt ecclesie et albatie[j)] et monasteria Grecorum in Cipro, nos archiepiscopus, vel suffragenei vel successores nostri, vel ecclesie seu capitula ecclesiarum nostrarum, sive aliquis pro nobis vel ecclesiis nostris, nullam contra reginam et H[enricum], filium eius, et heredes eorum, neque contra barones, milites,[k)] vel homines eorumdem, movebimus questionem. Et eadem regina et H[enricus], filius eius, et heredes ac homines sui, super predictis possessionibus nullam molestiam seu controversiam substinebunt, sed eas quietas et pacifice in posterum possidebunt, salvis tam cathedralibus quam aliis Latinorum eclesiis, casalibus, omnibus prestriis et possessionibus universis, quas in presentiarum possident, vel quas in posterum, ex donatione regum vel aliorum de consensu regio, acquirere poterunt, quibus contente debent esse ecclesie cum decimis et rebus aliis superius memoratis. Ad hec quatuor tantum episcopi Greci, qui de consensu predicti domini legati et voluntate utriusque partis, semper remanebunt in Cipro, obedientes erunt Romane ecclesie et nobis, archiepiscopo, et suffraganeis nostris, secundum consuetudinem regni Ierosolimitani, qui habitabunt in locis competentibus inferius nominatis. Loca autem sunt hec: In diocesi Nicosiensi, in Sullia; in diocesi Paphensi in Archino; in diocesi Nimocinensis in Lestiara[l)]; in diocesi Famagustano in Carpasio. Actum Famaguste, anno ab Incarnatione Domini millesimo, ducentesimo, XX°II, octavo decimo kalendas Octobris.

† Ego E[ustorgius] archiepiscopus Nicosiensis

† Ego Martinus, Paphensis episcopus, subscripsi

† Ego Hug,[m)] Nicosiensis thesaurius[n)]	subscripsi
† Ego J. de Paphe, Nicosiensis canonicus	subscripsi[o)]
† Ego Balduinus, Nicosiensis canonicus	subscripsi
† Ego Berandus, canonicus Paphensis	subscripsi
† Ego Vullelmus, Paphensis canonicus	subscripsi
† Ego Robertus, Amogostanus archidiaconus	subscripsi
† Ego Guillelmus, Amogostanus canonicus	subscripsi

† Ego Jo. de Calo. Amogostanus canonicus	subscripsi
† Ego Betrandus, Amogostanus canonicus	subscripsi
† Ego Willelmus, cantor Famagustanus	subscripsi
† Ego Rainerius, Nimociensis[p] archidiaconus[q]	subscripsi
† Ego Ramuldus, Nimociensis cantor	subscripsi
† Ego Robertus, Nimociensis thesaurius	subscripsi [62v]
† Ego Bertrandus, Nimociensis canonicus	subscripsi
† Ego Stephanus, Nimociensis canonicus	subscripsi
† Ego Adam, canonicus Nimociensis	subscripsi
† Ego Raimundus, canonicus Nimociensis	subscripsi
† Ego Durandus, canonicus Nimociensis	subscripsi

[a]*rubric iter in mg* V [b]*lege* verbo [c]*lege* sed [d]*lege* vero (cf. M, p.620) [e]*lege* ad (cf. M, p.620) [f]*lege* debent esse [g]*lege* consuetudinem [h]*lege* abbatia [i]ete *exp* V [j]*lege* abbatie [k]et *exp* V [l]*lege* Lefkara [m]*lege* Hugo [n]*corr ex* thesaurus V [o]*corr ex* subscripsit V [p]cantor *exp* V [q]*supralin* V

[1]According to La Monte (p. 453, n.1), Bishop Caesarius of Famagusta was on a mission to Rome at the time, and R. was bishop of Limassol, mentioned in confirmation by Pelagius (cf. n. XX).

96

Naples 1255 May 14

Pope Alexander IV instructed the bishop and archdeacon of Acre to compel Guy of Ibelin, Philip of Novara, and Robert of Montguisard, nobles of the city and diocese of Nicosia and executors of the will of the late King Henry I, to pay the tithes owed by the deceased kin. The above nobles had so far refused to pay, maintaining that the king had discharged his obligations regarding unpaid tithes and other issues while still alive. The pope had written to these nobles instructing them to give the archbishop and church of Nicosia a complete account of the withheld tithes and incomes, as well as full satisfaction for any arrears or damages, failing which the nobles would be placed under sentence of ecclesiastical censure. They would suffer this sentence regardless of any immunities from ecclesiastical penalties they might have obtained previously from the Apostolic See (L # 89, p. 474).

M: Mas Latrie, Hist. Chypre. III, p. 652

Reg: Potthast, # 15860

XCVI: De decimis post mortem defunctorum primo solvendis[a]

Alexander episcopus, servus servorum Dei, venerabili fratri episcopo, et dilectio filio archidiacano Acconensibus,[b] salutem et apostolicam

benedictionem. Sic[c] nobis venerabilis frater noster, archiepiscopus Nicosiensis, conquestione monstravit quod, cum clare memorie H[enricus], rex Cipri, sibi et Nicosiensi ac aliis quampluribus ecclesiis Nicosiensis diocesis quasdam decimas et alios proventus ecclesiasticos pro sua subtraxerit voluntate alias eis damnis gravibus et iniuriis irrigatis,[d] nobiles viri Guido de Ibellino, Philippus de Novaria, et Robertus de Monte Gisartio, Nicosiensis civitatis et diocesis, quos[e] dictus rex testamenti sui exequutores reliquid,[f] de decimis et proventibus ipsis computare ac de illis necnon et de damnis et iniuriis huiusmodi satisfacere archiepiscopo et ecclesiis eisdem hactenus denegarunt, in excusationem sui frivolam pretendentes quod de hiis in quibus idem rex tenebatur illis tempore dum viveret computavit,[g] quamquam rex predictus, qui de quibusdam computationem minus sufficentiem et aliis nullam fecit, de subtractis necnon et de damnis ac iniuriis ab ipso quibuscumque illatis satisfieri per manus ipsorum in testamento eodem mandant,[h] et ad hoc etiam bona que ad manus eorum devenerunt sufficiant testatoris, unde eisdem nobilibus damus nostris litteris in mandatis ut, si est ita, prefatis archiepiscopo et ecclesiis de subtractis decimis et proventibus ipsis computationem integram facientes sibi de illis ac de dampnis et iniuriis huiusmodi plenariam satisfactionem impendant. Cum autem eis non debeamus iniusticia deficere in qua sumus omnibus debitores, discretioni vestre per apostolica scripta mandamus quatinus si dicti nobiles mandatum nostrum neglexerint adimplere, vos eos ad id, monitione premissa, per censuram ecclesiasticam, appellatione remota, previa ratione, cogatis. Non obstante si eis vel eorum alicui a sede apostolica sit indultum quod interdici, suspendi, vel excommunicari,[i] seu extra certa loca trahi non possint per litteras apostolicas non facientes plenam et expressam sive de verbo ad verbum de indulto huiusmodi mentionem, et constitutione de duabus dietis edita in consilio generali. Quod si non ambo hiis exequendis potueritis interesse, alter verum,[j] ea nichilominus exequatur.[k] Datum Neapoli, II idus Maii, pontificatus nostri anno primo.

Cui[l] privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Alexander papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."[m]

[a] *rubric om* M; *iter i.m.* V [b] Acconensi M (*s.a.*) [c] sicut L *dans incipit; corr ad* sicut M [d] *corr ad* irrogatis M [e] dominus *exp* V [f] *corr ad* relinquit M [g] M *legit* computatur *et corr ad* computavit [h] mandarit M [i] excomunicari M [j] alter verum *inv* M [k] exsequatur M [l)-m] Cui... Petrus *om* M

97

Reati 1225 July 23

Letter of Honorius III to Queen Alice of Cyprus, her son King Henry I, and the nobles. The pope complained that they had refused to observe and implement the provisions of the 1220 and 1222 accords citing frivolous pretexts. The archbishop had been compelled on account of this to appeal to Rome in order to defend the accords. The pope urged the crown and nobility to put aside specious objections and to fully observe the accords. Failing this the hard work of the bishop of Famagusta, who had been working on the accords for four years at the Apostolic See, at great expense and in the interests of both parties, would be in vain. The pope had also written to the archbishop of Caesarea and the bishops of Acre and Beirut, instructing them to ensure the thorough implementation of the agreements, and those doing otherwise would be subject to ecclesiastical penalties, regardless of the ruling of the Fourth Lateran Council which stated that persons more than two days' journey from their diocese could not be summoned to justice by Apostolic letters [cf. #95 (L #27, p. 455)

Previously unedited.

XCVII: Confirmatio compositionis[a)]

Honorius episcopus, servus servorum Dei, charissime in Christo filie illustri regine et dilectis filiis, nobilibus viris H[enrico], nato, et balio eius, necnon conestabulo, baronibus, militibus, et aliis hominibus universis Cipri, salutem et apostolicam benedictionem. [63r] Venerabiles[b)] fratres[c)] nostri,[d)] archiepiscopus Nicosiensis et suffraganei eius, transmissa nobis petitione, monstrarunt quod inter ipsos, ex parte una, et nos,[e)] ex altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante venerabili fratre nostro Albanensi episcopo, tunc fungente legatione in partibus Orientis,[f)] amicabilis compositio intervenit, hoc expresse adiecto: quod quantotius eam auctoritate apostolica confirmari contingeret, statim deberet executioni mandari. Verum, licet ipsa sit per nos compositio confirmata et, ad maiorem rei evidentiam, litteris confirmationis tenor compositionis insertus, compositionem[g)] ipsam renuitis observare, occasionem frivolam mendicantes, tum ex eo quod in litteris nostris verbum confirmationis tenorem compositionis iuxtum stillum ecclesie Romane precedit, tum quia illa clausula consueta, scilicet "sicut sine pravitate proinde facta est," in eisdem litteris continetur. Ad vestre quoque[h)] defensionis presidium ex causis predictis ab ipso archiepiscopo, qui pars erat nos, ad cuiisdem[i)] compositionis observantiam amicabiliter commonente, ad sedem apostolicam appellastis, quam etiam appellationem non estis infra tempus legittimum prosequuti. Cum igitur, nedum contra Deum et ecclesias, sed nec etiam contra privatas personas, huiusmodi cavillosis diffugiis insistere debeatis, universitatem vestram monemus et hortamur attente, quatinus si premissis veritas suffragatur,

non obstantibus appellatione ac exceptionibus prenotatis, cum sint frivole, compositionem observantes eandem, ipsam adimplere curetis. Alioquin, ne contra iusticiam deferre videamur personis, et labor venerabilis fratris nostri C [aesarii], episcopi Amachistensis,[j] super hoc apud sedem apostolicam non sine magnis laboribus et expensis iam per quatriennium pro utraque parte fideliter laborantis, vacuus reputetur, venerabilibus fratribus nostris,[d] archiepiscopo Cesariensi, Acconensi et Beritinensi episcopis, nostris damus litteris in mandatis, ut compositionem ipsam executioni mandantes, eam faciant firmiter observari. Contraditores per censuram ecclesiasticam, appellatione postposita, compescendo, non obstante constitutione consilii generalis qua cavetur ne quis ultra duas dietas extra suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Reate, X kalendas Augusti, pontificatus nostri anno nono.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat ab una parte, "Honorius Papa III"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

[a]*rubric iter i.m.* V [b]Venerabilis L *dans incipit* [c]fratris L *dans incipit* [d]*lac add* V [e]*lege* vos [f]*corr ex* orientes V [g]*corr* V [h]continetur *exp* V [i]*lege* cuiusdem [j]*lege* Amagustani

98

Lateran 1224 May 16[1]

This letter is virtually identical to #97, but states that the bishop of Famagusta had been in Rome for three years (since it is dated 16/5/1224, not 23/07/1225 as #97). It also differs in that in this letter the pope writes to the bishops of Tripoli and Valania, and to the cantor of Tripoli, urging them to ensure a thorough implementation of the agreement [cf. # 95?] (L #26, p. 455).

Mas Latrie, Hist. Chypre, II, 47

Reg: Presutti, # 4998-4999

XCVIII: De eodem[a]

Honorius episcopus, servus servorum Dei, carissime in Christo filie illustri regine et dilectis filiis nobilibus viris H[enrico], nato, et[b] balio eius, necnon comestabulo, baronibus, militibus, et aliis hominibus universis Cipri,

salutem et apostolicam benedictionem. Venerabiles[c] fratres[d] nostri,[b] archiepiscopus Nicosiensis, et suffraganei eius, transmissa nobis petitione monstrarunt quod inter ipsos, ex parte una, et nos,[e] ex altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante venerabili fratre nostro Albanensi episcopo, tunc fungente legatione in partibus Orientis, compositio amicabilis intervenit, hoc expresse adiecto: quod[f] quantotius eam auctoritate apostolica confirmari contingeret, statim deberet exequutioni mandari. Verum, licet ipsa sit per nos compositio confirmata, et, ad maiorem rei evidentiam, litteris confirmationis tenor compositionis insertus, compositionem ipsam renuitis observare, occasionem frivolam mendicantes, tum ex eo quod in litteris nostris verbum con[63v]firmationis tenorem compositionis iuxta stillum ecclesie Romane precedit, tum quia illa clausula consueta, scilicet "sicut sine pravitate provide facta est," in eisdem litteris continetur. Cum igitur, nedum contra Deum et ecclesias, sed nec etiam contra privatas personas, huiusmodi cavillosis diffugiis insistere debeatis, universitatem vestram monemus et hortamur attente, quatinus non obstantibus prenotatis exceptionibus, cum sint frivole, compositionem observantes eandem, ipsam adimplere curetis. Alioquin, ne contra iusticiam deferre videamur personis, et labor venerabilis fratris nostri C [aesarii], episcopi Amagustani, super hoc apud sedem apostolicam non sine magnis laboribus et expensis iam per triennium pro utraque parte fideliter laborantis, vacuus reputetur, venerabilibus fratribus[g] nostris Tripolitanensi et Valaniensi episcopis, et dilectio filio cantori Tripolitanensi, nostris damus litteris in mandatis, ut compositionem ipsam executioni mandantes, eam faciant firmiter observari. Contraditores per censuram ecclesiasticam, appellatione postposita, compescendo, non obstante constitutione consilii generalis qua cavetur ne quis ultra duas dietas extra suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Laterani,[h] XVII kalendas Iunii, pontificatus nostri anno octavo.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Honorius Papa III"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Santus Petrus."

[a]*rubric iter i.m.* V [b]Venerabilis L *dans incipit* [c]fratris L *dans incipit* [d]*lac add* V [e]*lege* vos [f]*supralin* V [g]fratribus *exp* V [h]*lac add* V

[1]As La Monte observes (p. 455), the Paris manuscript incorrectly has May 26

99

Naples 1255 February 26

Pope Alexander IV wrote to Archbishop Hugh of Nicosia, acknowledging that certain nobles, not fearing ecclesiastical interdict, were committing fraud in the payment of tithes to the Church, which was suffering financially as a result. He instructed the archbishop to have the persistent offenders brought to justice in accordance with the provisions of canon law, regardless of any prior immunities from ecclesiastical punishment they might possess (L #87, p. 473).

Previously unedited.

XCIX: Sententia pro solutione decimarum[a)]

Alexander episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Sicut accepimus nonnulli nobiles et alii tue diocesis in solvendis decimis, quas tibi et ecclesie tue tenentur peragere, fraudem committere, non timentes eas interdum tam diu detinere ac a solutione ipsarum cessare presumunt quod tu et ecclesia ipsa propter moram solutionis huiusmodi dampna incurritis gravia et expensas. Quia vero presumptiones talium non decet equanimiter tollerari, fraternitati tue presentium tenore committimus, quatinus presumptores ipsos ut a tali presumptione desistant monitione premissa, sicut canonicum fuerit, appellatione remota, compellas, non obstante si aliquibus sit indultum quod interdici, suspendi, vel excommunicari non possint per litteras apostolicas que de indulto huiusmodi plenam et expressam non fecerint mentionem. Datum Neapoli, IIII kalendas Martii, pontificatus nostri anno primo.

Cui privilegio suprascripto erat imposita vera bulla plumbea, pendens cum filo canapis, in qua scriptum erat a parte una, "Alexander Papa IIII"; ab alia vero parte erant sculpta duo capita, et erat scriptum, "Sanctus Paulus, Sanctus Petrus."

a)*rubric iter i.m.* V

100

Acre 1231 July 19

Open letter of Gerold, patriarch of Jerusalem, containing papal instructions to proceed against those not paying tithes, in response to representations by the Latin archbishop and his suffragans. The preamble alludes to the agreements on this issue concluded in 1220 and 1222

between the Latin Church authorities and the crown and nobility, and Pope Gregory IX's letter of August 6 1228, addressed to Patriarch Gerold from Perugia, is quoted (L #29, p. 456).

M: Mas Latrie, Hist. Chypre, III, p. 631 (corrected Bib. Nat, Mss. Franc. Nouv. Acquis. 6797, p. 5)

Reg: Röhricht, #1024
(Gregory's letter is in Mas Latrie, Hist. Chypre, III, p. 625, and in Potthast, I, #8250)

C: Facta legati contra solventes decimas[a)]

G[iroldus], miseratione divina patriarch[b)] Ierosolimitani,[c)] humilis et indignus apostolice sedis legatus, omnibus[d)] presentes litteras inspecturis, salutem in Domino. Mandatum domini pape recepimus sub hac forma:

"Gregorius episcopus, servus servorum Dei, venerabili fratri patriarche Iherosolimitano,[e)] apostolice sedis legato, salutem et apostolicam benedictionem. Venerabiles fratres nostri,[f)] archiepiscopus Nicosiensis et suffraganei[g)] eius, transmissa nobis petitione, monstrarunt quod inter ipsos ex parte una, et carissimum filium illustrem regem et[f)] reginam, matrem suam, quondam Philipum de Ybellino, balium eius, necnon nobiles viros comestabulum, barones, milites, ac alios homines universos Cipri, ex altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante venerabili fratre nostro Albanensi episcopo, tunc fungente legatione in partibus Orientis, amicabilis compositio intervenit, hoc expresso adiecto: quod [64r] quantotius eam auctoritate apostolica confirmari contingeret, statim deberet executioni mandari. Verum, licet ipsa sit per sedem apostolicam compositio confirmata, et ad maiorem rei evidentiam, litteris confirmationis tenor compositionis insertus, compositionem ipsam renuunt observare, occasionem frivolam mendicantes, tum ex eo quod in litteris apostolicis verbum confirmationis tenorem compositionis iuxta stillum ecclesie Romane precedit, tum quia[h)] illa clausula consueta, scilicet "sicut sine pravitate provide facta est," in eisdem litteris continetur. Cum igitur, nedum contra Deum et ecclesias, sed nec etiam contra privatas personas, huiusmodi cavillosis diffugiis insistere debeant, universitatem eorum monemus et hortamur attente ut,[i)] non obstantibus prenotatis exceptionibus, cum sint frivole, compositionem observantes eandem, ipsam adimplere procurent. Alioquin, ne contra iusticiam deferre videamur personis, fraternitati tue per apostolica scripta mandamus quatinus, si rex et regina prefata, nobiles, milites, ac homines memorati monitis nostris non acquieverint, tu, non obstantibus exceptionibus nominatis, compositionem ipsam executioni mandare procures, eam faciens, appellatione remota, firmiter observari. Contradictores per censuram ecclesiasticam,

appellatione postposita, compescendo, non obstante constitutione consilii generalis[j] qua cavetur ne quis ultra duas dietas extra suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Perusii, II nonas Augusti, pontificatus nostri anno secundo."

Sane venerabili fratre nostro J., Paphensi episcopo, pro se et capitulo suo, et dilectis filiis Bonovassalo de Aldo, et D. Albanes, canonico Nicossiensi, venerabilium fratrum nostrorum E[ustorgii], Nicosiensis archiepiscopi, T., Nimociensis, R.,[k] Famagustani episcoporum, et capitulorum eorundem procuratoribus, necnon et procuratoribus partis adverse, quam ad nostram evocari presentiam peremporie feceramus, in nostra propter hec[l] presentia constitutis; memoratorum regis, regine, et aliorum procuratores a nobis sepius requisiti ad idem rex, regina scilicet, et alii per se observare velleat compositionem eandem, obsequendo domini pape, qui super hoc eis scripserat monitis et mandatis, responderunt eos ad hoc aliquatenus non teneri, asserentes nos compositionem ipsam, quibusdam rationibus, et presertim cum non tenuerit et confirmatio non valuerit, exequi non debere, ad id rationes multiplices inducendo. Die autem partibus ad audiendam super premissis interlocutoriam assignata, dictorum regis, regine, et aliorum procuratores antequam pronunciaremus, nullo expresso gravamine, sedem apostolicam appellarunt. Cui, de prudentium virorum consilio, non duximus sicut nec debuimus deferendum. Sed, examinatis utriusque partis rationibus, et plenius intellectis, presertim cum simus meri executores, exceptiones premissas non admisimus,[m] ipsas frivolas reputandas,[n] nichilominus decernendo per nos compositionem iam dictam executioni mandari debere, non obstantibus exceptionibus prelibatis. Datum Accon, in domo nostra, anno Incarnationis Dominice, M° CC tricesimo primo, XIIII kalendas Augusti.

Quibus[o] litteris suprascriptis erat imposita quedam bulla cerea, pendens cum carta firma, in qua scriptum erat, "Sigillum Giroldi, Patriarche Ierosolimitani."[p]

[a]*rubric om* M; *iter i.m.* V [b]patriarcha M; *lac add* V [c]Jerosolimitanus M (*lege*) [d]Jerosolimitano M [e]et *exp* V [f]*lac add* V [g]nostri *exp* V [h]quare M [i]*om* M [j]generali M [k]A M [l]hoc M [m]admissimus M [n]*corr ad* reputando M [o)-p)]Quibus... Ierosolimitani *om* M

101

Acre 1231 July 27

Gerold's letter to the nobles and knights of Cyprus contains Pope Gregory IX's instructions to him, the papal letter being quoted in full, urging him to have the 1220 and 1222

agreements implemented and to proceed against those defaulting on the payment of tithes (see #97 and 98). In the final part of the letter reference is made to papal requests to the procurators of both the Cypriot Latin bishops and the king and queen, urging observance of the agreement. The barons and knights were informed that the pope had written to Queen Alice and King Henry I on this agreement, and to the nobles themselves. All had replied that neither they nor the Church was fully bound by its provisions and had presented numerous reasons to support their position. Procurators from the barons, the king, and the queen had forwarded appeals to the Apostolic See from way back, but without express grievances. Having examined these appeals, the pope had dismissed them as frivolous, and reiterated his position that the provisions of the 1220 and 1222 agreements should be fully implemented and observed. Failing this the patriarch would proceed against the nobles and knights in accordance with papal directives (L #30, p. 457).

Previously unedited.

CI: De eodem [64v]

G[iroldus], miseratione divina patriarche[a)] Ierosolimitanus, humilis et indignus apostolice sedis legatus, dilectis in Christo baronibus, militibus, et aliis hominibus universis Cipri, salutem in Domino. Mandatum domini pape recepimus sub hac forma:

"Gregorius episcopus, servus servorum Dei, venerabili fratri patriarche Ierosolimitano, apostolice sedis legato, salutem et apostolicam benedictionem. Venerabiles patres[b)] nostri archiepiscopus Nicosiensis et suffraganei eius, transmissa nobis petitione, monstrarunt quod inter ipsos, ex parte una, et carissimum filium illustrem regem et reginam, matrem suam, quondam Philippum de Ybellino, balium eius, necnon nobiles viros comestabulum, barones, milites, ac alios homines universos Cipri, ex[c)] altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante venerabili fratre nostro Albanensi episcopo, tunc fungente legatione in partibus Orientis, amicabilis compositio intervenit, hoc expresse adiecto: quod quantotius eam auctoritate apostolica confirmari contingeret, statim deberet executioni mandari. Verum, licet ipsa sit per sedem apostolicam compositio confirmata, et ad maiorem rei evidentiam, litteris confirmationis tenor compositionis insertus, compositionem ipsam renuunt observare, occasiones frivolas mendicantes, tum ex eo quod in litteris apostolicis verbum confirmationis tenorem compositionis iuxta stillum ecclesie Romane precedit, tum quia illa clausula consueta, scilicet "sicut sine pravitate provide facta est", in eisdem litteris continetur. Cum igitur, nedum contra Deum et ecclesias, sed nec etiam contra privatas personas, huiusmodi cavillosis diffugiis insistere debeant, universitatem eorum monemus et hortamur attente ut, non obstantibus prenotatis exceptionibus, cum sint frivole, compositionem observantes eandem, ipsam adimplere procurent. Alioquin, ne

contra iusticiam deferre videamur personis, fraternitati tue per apostolica scripta mandamus quatinus, si rex et regina prefata, nobiles, milites, ac homines memorati monitis nostris non acquieverint, tu, non obstantibus exceptionibus nominatis, compositionem ipsam executioni mandare procures, eam faciens, appellatione remota, firmiter observari. Contradictores per censuram ecclesiasticam, appellatione postposita compescendo, non obstante constitutione consilii generalis qua cavetur ne quis ultra duas dietas extra suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Perusii, II nonas Augusti, pontificatus nostri anno secundo."

Sane venerabili fratre nostro J., Paphensi episcopo, pro se et capitulo suo, et dilectis filiis Bonovassalo de Aldo, et D. Albanes, canonico Nicosiensi, venerabilium fratrum nostrorum E[ustorgii], Nicosiensis archiepiscopi, T., Nimociensis, R., Famagustani episcoporum, et capitulorum eorundem procuratoribus, necnon vestris et predictorum illustris regis et regine procuratoribus[d] a nobis sepius requisiti, an nos[e] et ipsi per nos[e] observare velletis compositionem eandem, obsequendo domini pape, qui super hoc vobis et eisdem regi et regine scripserat monitis et mandatis, responderunt nos[e] et ipsos ad hoc aliquatenus non teneri [65r], asserentes nos compositionem ipsam contra nos nec etiam contra regem vel reginam, quibusdam rationibus, et presertim cum non tenuerit et confirmatio non valuerit, exequi non debere, ad id rationes multiplices inducendo. Die autem vestris et prefatorum regis et regine necnon et partis adverse procuratoribus ad audiendam super premissis interlocutoriam assignata, vestri et dictorum regis et regine procuratores antequam pronunciaremus, nullo expresso gravamine, sedem apostolicam appellarunt. Cui, de prudentium virorum consilio, non duximus sicut nec debuimus deferendum. Sed, examinatis utriusque partis rationibus et plenius intellectis, presertim cum simus meri executores, exceptiones premissas non admisimus, ipsas frivolas reputantes, nichilominus decernendo per nos compositionem iam dictam executioni mandari debere, non obstantibus exceptionibus prelibatis. Universitatem itaque vestram rogandam attentius duximus, et monendam sub pena excommunicationis firmiter iniungentes qua[f] compositionem prefatam per vos ipsos effectui mancipetis ipsam de cetero inviolabiliter observantes. Alioquim nos manum contra vos[g] curabimus aggravare iuxta mandatum domini pape nobis directum in ipso negocio, alias prout iustum fuerit processuri. Datum Accon, sexto kalendas Augusti, anno Incarnationis Dominice M° CC° trigesimo primo.

Cui littere suprascripte erat imposita quedam bulla cerea, pendens cum carta firma, in qua scriptum erat, "S[igillum] Giroldi, Patriarche Ierosolimitani."

a) *lege* patriarcha b) *lege* fratres c) *corr ex* et V d) *corr ex* procuratores V e) *lege vos* g) *corr ex* quae V; *lege* quatinus g) *corr ex* nos V

102

Acre 1231 July 27

Same in content as #101, but this time addressed to King Henry I of Cyprus (L #31, p. 457).

Previously unedited.

CII: De eodem

Karissimo suo in Christo H[enrico], illustri regi Cipri, G[iroldus], miseratione divina patriarcha Ierosolimitanus, humilis et indignus apostolice sedis legatus, salutem in Domino. Mandatum domini pape recepimus sub hac forma:

"Gregorius episcopus, servus servorum Dei, venerabili fratri patriarche Ierosolimitano, apostolice sedis legato, salutem et apostolicam benedictionem. Venerabiles fratres nostri, archiepiscopus Nicosiensis et suffraganei eius, transmissa nobis petitione monstrarunt quod inter ipsos, ex parte una, et carissimum filium illustrem regem et reginam matrem suam, quondam Philippum de Ybellino, balium eius, necnon nobiles viros, conestabulum, barones, milites, ac alios homines universos Cipri, ex altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante venerabili fratre nostro Albanensi episcopo, tunc fungente legatione in partibus Orientis, amicabilis compositio intervenit, hoc expresse adiecto: quod quantotius eam auctoritate apostolica confirmari contingeret, statim deberet executioni mandari. Verum, licet ipsa sit per sedem [65v] apostolicam compositio confirmata et, ad maiorem rei evidentiam, litteris confirmationis tenor compositionis insertus, compositionem ipsam renuunt observare, occasionem frivolam mendicantes, tum ex eo quod in litteris apostolicis verbum confirmationis tenorem compositionis iuxta stillum ecclesie Romane precedit, tum quia illa clausula consueta, scilicet "sine pravitate provide facta est", in eisdem litteris continetur. Cum igitur, nedum contra Deum et ecclesias, sed nec etiam contra privatas personas, huiusmodi cavillosis diffugiis insistere debeant, universitatem eorum monemus et hortamur attente ut, non obstantibus prenotatis exceptionibus, cum sint frivole, compositionem observantes eandem, ipsam adimplere procurent. Alioquim, ne contra iusticiam deferre videamur personis, fraternitati tue per apostolica scripta mandamus quatinus, si rex et regina prefata, nobiles, milites, ac homines memorati monitis nostris non acquieverint, tu, non obstantibus exceptionibus nominatis, compositionem ipsam executioni mandare procures, eam faciens, appellatione remota, firmiter observari. Contraditores per censuram ecclesiasticam, appellatione postposita, compescendo, non obstante constitutione consilii generalis qua cavetur ne quis ultra duas dietas extram suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Perusii, II nonas Augusti, pontificatus nostri anno secundo."

Sane venerabili fratre nostro J., Paphensi episcopo, pro se et capitulo suo, et dilectis filiis Bonovassalo de Aldo et D. Albanel, canonico Nicosiensi, venerabilium fratrum nostrorum E[ustorgii], Nicosiensis archiepiscopi, T., Nimociensis, R., Famagustani episcoporum et capitulorum eorundem procuratoribus, necnon vestro et regine matris nostre[a] et aliorum predictorum procuratoribus, in nostris propter hoc presentia constitutis, vester et dictorum regine et aliorum procuratores a nobis sepius requisiti, an nos[b] et ipsi per vos observare velletis compositionem eamdem, obsequendo domini pape, qui super hoc nobis[c] et eis scripserat monitis et mandatis, responderunt vos et ipsos ad hoc aliquatenus non teneri, asserentes nos compositionem ipsam contra reginam, quibusdam rationibus, nec etiam contra nos[b] vel alios, presertim cum non tenuerit et confirmatio non valuerit, exequi non debere, ad id rationes multiplices inducendo. Die autem vestro, regine matris vestre, et aliorum, necnon et partis adverse procuratoribus ad audiendam super premissis interlocutoriam assignata, vester, regine, et aliorum procuratores antequam pronunciaremus, nullo expresso gravamine, sedem apostolicam appellarunt. Cui, de prudentium virorum consilio, non duximus sicut nec debuimus deferendum. Sed, examinatis utriusque partis rationibus et plenius intellectis, presertim cum simus meri executores, exceptiones premissas non admisimus, ipsas frivolas reputantes, nichilominus decernendo per nos expositionem[d] iam dictam executioni mandari debere, non obstantibus exceptionibus prelibatis. Vestram itaque celsitudinem rogandam attentius duximus, et monendam sub[e] excommunicationis firmiter iniungentes quatinus compositionem prefatam per nos effectui mancipetis ipsam de cetero inviolabiliter observantes. Alioquim nos manum [66r] contra vos curabimus aggravare iuxta mandatum domini pape nobis directum in ipso negocio, alias prout iustum fuerit processuri. Datum Accon, VI kalendas Augusti, anno Incarnationis Dominice, M CC tricesimo primo.

Cui scripture suprascripte erat imposita quedam bulla cerea, pendens cum carta firma, in qua scriptum erat, "S[igillum] Giroldi, Patriarche Ierosolimitani."

[a] *lege* vestre [b] *lege* vos [c] *lege* vobis [d] *lege* compositionem [e] *lege* sub pena

103

Acre 1232 July 27

Same in content as #101 and 102, but this time addressed to Queen Alice of Cyprus, mother of King Henry I (L #32, p. 457).

Previously unedited.

CIII: De eodem

Carissime sue in Christo A[lici], illustri regine Cipri, G[iroldus], miseratione divina patriarcha Ierosolimitanus, huminis et indignus apostolice sedis legatus, salutem in Domino. Mandatum domini pape recepimus sub hac forma:

"Gregorius episcopus, servus servorum Dei, venerabili fratri patriarche Ierosolimitano, apostolice sedis legato, salutem et apostolicam benedictionem. Venerabiles fratres nostri, archiepiscopus Nicosiensis et suffraganei eius, transmissa nobis petitione, monstrarunt quod inter ipsos, ex parte una, et karissimum filium illustrem regem et reginam matrem suam, quondam Philippum de Ybellino, ballium eius, necnon nobiles viros, conestabulum, barones, milites, ac alios homines universos Cipri, ex altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante venerabili fratre nostro Albanense episcopo, tunc fungente legatione in partibus Orientis, amicabilis compositio intervenit, hoc expresse adiecto: quod quantotius eam auctoritate apostolica confirmari contingeret, statim deberet executioni mandari. Verum, licet ipsa sit per sedem apostolicam compositio confirmata, et, ad maiorem rei evidentiam, litteris confirmationis tenor compositionis insertus, compositionem ipsam renuunt observare, occasionem frivolam mendicantes, tum ex eo quod in litteris apostolicis verbum confirmationis tenorem compositionis iuxta stillum ecclesie Romane precedit, tum quia illa clausula consueta, scilicet "sicut sine pravitate provide facta est", in eisdem litteris continetur. Cum igitur, ne contra Deum et ecclesias, sed nec etiam contra privatas personas, huiusmodi cavillosis diffugiis insistere debeant, universitatem eorum monemus et hortamur attente ut, non obstantibus prenotatis exceptionibus, cum sint frivole, compositionem observantes eandem, ipsam adimplere procurent. Alioquin, ne contra iusticiam deferre videamur personis, fraternitati tue per apostolica scripta mandamus quatinus, si rex et regina prefata, nobiles, milites, ac homines memorati monitis nostris non acquieverint, tu, non obstantibus exceptionibus nominatis, compositionem ipsam executioni mandare procures, eam faciens, appellatione remota, firmiter observari. Contraditores per censuram ecclesiasticam, appellatione postposita, compescendo, non obstante constitutione consilii generalis in qua cavetur ne quis ultra duas dietas extra suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Perusii, II nonas Augusti, pontificatus nostri anno II°."

Sane venerabili fratre nostro J., Paphensi episcopo, pro se et pro capitulo suo, et dilectis filiis Bonovassalo de Aldo, et D. Albanel, canonico Nicosiensi, venerabilium fratum nostrorum E[ustorgii], Nicosiensis archiepiscopi, T., Nimociensis, R., Famagustani episcoporum et capitulorum eorundem procuratoribus, necnon vestro et regis filii vestri et aliorum predi

[66v]ctorum procuratoribus in nostra propter hoc presentia constitutis, vester et dictorum regis et aliorum procuratores a nobis sepius requisiti, an vos et ipsi per vos observare veletis compositionem eandem, obsequendo domini pape, qui super hoc vobus et eis scripserat monitis et mandatis, responderunt nos[a] ad ipsos ad hoc aliquatenus non teneri, asserentes nos compositionem ipsam contra nos, quibusdam rationibus, nec etiam contra regem vel alios, presertim cum non tenuerit et confirmatio non valuerit, execui non debere, ad id rationes multiplices inducendo. Die autem vestro, regis, filii vestri, et aliorum, necnon et partis adverse procuratoribus ad audiendam super premissis interlocutoriam assignata, vester, regis, et aliorum procuratores antequam pronunciaremus, nullo expresso gravamine, sedem apostolicam appellarunt. Cui, de prudentium virorum consilio, non duximus sicut nec debuimus deferendum. Sed, examinatis utriusque partis rationibus et plenius intellectis, presertim cum simus meri executores, exceptiones premissas non admisimus, ipsas frivolas reputantes, nichilominus decernendo per nos expositionem iam dictam executioni mandari debere, non obstantibus exceptionibus prelibatis. Vestram itaque celsitudinem rogandam attentius duximus et monendam, sub pena excommunicationis, firmiter iniungentes quatinus compositionem prefatam per nos effectui mancipetis ipsam de cetero inviolabiliter observantes. Alioquin, nos manum contra vos curabimus aggravare iuxta mandatum domini pape nobis directum in ipso negocio, alias prout iustum fuerit processuri. Datum Accon, VI kalendas Augusti, anno Incarnationis Dominice, M° CC tricesimo primo.

Cui scripture suprascripte erat imposita quedam bulla cerea, pendens cum carta firma, in qua scriptum erat, "Sigillum Giroldi, patriarche Ierosolimitani."

[a] *lege* vos

104

Acre 1231 July 27

Same as #101-103, and addressed to the nobles and knights of Cyprus (L #33, p. 457).

Previously unedited.

CIV: De eodem

G[iroldus], miseratione divina patriarche[a] Ierosolimitani,[b] humilis et indignus apostolice sedis legatus, dilectis in Christo baronibus, militibus, ac

hominibus aliis universis Cipri, salutem in Domino. Mandatum domini pape recepimus sub hac forma:

"Gregorius episcopus, servus servorum Dei, venerabili fratri patriarche Ierosolimitano,[c] apostolice sedis legato, salutem et apostolicam benedictionem. Venerabiles fratres nostri, archiepiscopus Nicosiensis et suffraganei eius, transmissa nobis petitione, monstrarunt quod inter ipsos, ex parte una, et karissimum filium, illustrem regem, et reginam, matrem suam, quondam Philippum de Ybellino, ballium eius, necnon nobiles viros conestabulum, barones, milites, ac alios homines universos Cipri, ex altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante venerabili fratre nostro, Albanensi episcopo, tunc fungente legatione in partibus Orientis, amicabilis compositio intervenit, hoc expresse adiecto: quod quantotius eam auctoritate apostolica confirmari contingeret, statim deberet executioni mandari. Verum, licet ipsa sit per sedem apostolicam compositio confirmata, et, ad maiorem rei evidentiam, litteris confirmationis tenor compositionis insertus, compositionem ipsam renuunt observare, occasionem frivolam mendicantes, tum ex eo quod in litteris apostolicis verbum confirmationis tenorem compositionis iuxta stillum ecclesie Romane precedit, tum quia illa clausula consueta, scilicet "sicut sine pravitate provide facta est", in eisdem litteris continetur. Cum [67r] igitur, nedum contra Deum et ecclesias, sed nec etiam contra privatas personas, huiusmodi cavillosis diffugiis insistere debeant, universitatem eorum monemus et hortamur attente ut, non obstantibus prenotatis exceptionibus, cum[d] sint frivole, compositionem observantes eandem, ipsam adimplere procurent. Alioquin, ne contra iusticiam deferre videamur personis, fraternitati tue per apostolica scripta mandamus quatinus, si rex et regina prefata, nobiles, milites, ac homines memorati monitis nostris non acquieverunt,[e] tu, non obstantibus exceptionibus nominatis, compositionem ipsam executioni mandare procures,[f] eam faciens, appellatione remota, firmiter observari. Contraditores per censuram ecclesiasticam, apellatione postposita, compescendo, non obstante constitutione consilii generalis qua cavetur ne quis ultra duas dietas extra suam diocesim per litteras apostolicas ad iudicium trahi possit. Datum Perusii, II nonas Augusti, pontificatus nostri anno secundo."

Sane venerabili fratre nostro J., Paphensi episcopo, pro se et pro capitulo suo, et dilectis filiis Bonovassallo de Aldo, et D. Albines, canonico Nicosiensi, venerabilium fratrum nostrorum E[ustorgii], Nicosiensis archiepiscopi, T., Nimociensis, R., Famagustani episcoporum, et capitulorum eorundem procuratoribus, necnon vestris et predictorum illustris regis et regine procuratoribus, in nostra propter hoc presentia constitutis, vestri et dictorum regis et regine procuratores a nobis sepius requisiti, an nos[g] et ipsi per nos[g] observare velletis compositionem eandem, obsequendo domini pape, qui super hoc nobis et eisdem regi et regine scripserat monitis et mandatis, responderunt

vos et ipsos ad hoc aliquatenus non teneri, asserentes nos compositionem ipsam contra nos[g] nec etiam contra regem vel reginam, quibusdam rationibus, et presertim cum non tenuerit et confirmatio non valuerit, exequi non debere, ad id rationes multiplices inducendo. Die autem vestris et prefactorum[h] regis et[i] regine, necnon et partis adverse procuratoribus ad audiendam super premissis interlocutoriam assignata, vestri et dictorum regis et regine procuratores antequam pronunciaremus, nullo expresso gravamine, sedem apostolicam appellarunt. Cui, de prudentium virorum consilio non duximus, sicut debuimus deferendum. Sed, examinatis utriusque partis rationibus et plenius intellectis, presertim cum simus meri executores, exceptiones premissas non admisimus, ipsas frivolas reputantes, nichilominus decernendo per nos compositionem iam dictam executioni mandari debere, non obstantibus exceptionibus prelibatis. Universitatem itaque vestram rogandam attentius duximus et monendam, sub pena excommunicationis, firmiter iniungentes quatinus compositionem prefatam per nos ipsos effectui mancipetis ipsam de cetero inviolabiliter observantes. Alioquin nos manum contra vos curabimus aggravare iuxta mandatum domini pape nobis directum in ipso negocio, alias prout iustum fuerit processuri. Datum Accon, sexto kalendas Augusti, anno dominice incarnationis, M° CC° XXX° primo.

Cui littere suprascripte erat imposita quedam bulla cerea, pendens cum carta firma, in qua scriptum erat, "Sigillum Giroldi, Patriarche Ierosolimitani."

a) *lege* patriarcha b) *lege* Ierosolimitanus c) *corr ex* Ierosolimitani V d) f *add* V e) *lege* acquieverint f) *corr ex* procuratores V g) *lege* vos h) *lege* prefatorum? i) supralin V

105

Acre 1231 September 29[1]

Written some time later than the preceding letters from #101-104, and quotes the letter of Pope Gregory IX of 7 April 1232, from Reati. Here the Patriarch Gerold assigns the task of ensuring full implementation and observance of the agreements to the archbishop of Tyre, who is to act as his vicar, while those seeking absolution from sentences of excommunication imposed on them for not paying the tithes were to be entrusted to the archbishop of Nicosia and the bishop of Paphos (L #34, p. 457).

Previously unedited.

CV: De eodem[a]

G[iroldus], miseratione divina patriarcha Ierosolimitanus, apostolice sedis legatus, venerabili in Christo fratri Tyrensi archiepiscopo, salutem et sinceram[b] in Domino caritatem. Mandatum summi pontificis recepimus sub hac forma:

"Gregorius episcopus, servus servorum Dei, venerabili fratri patriarche Ierosolimitano, apostolice sedis legato, salutem et apostolicam benedictionem. Ex parte venerabilium fratrum nostrorum, archiepiscopi Nicosiensis et suffraganeorum suorum, fuit propositum coram nobis quod, cum executionem cuiusdam compositionis, que inter ipsos, ex parte una, et carissimum in Christo filium nostrum illustrem regem, et reginam, matrem suam, et quondam Philippum de Ybellino, balium, necnon nobiles viros conestabulum, barones, milites, et alios [67v] homines universos Cipri, ex altera, super quibusdam decimis, possessionibus, et rebus aliis, mediante bone memorie P., Albanensi episcopo, tunc in partibus orientis fungente legationis officio, intervenit, tibi duximus committendam, rex ac regina et alii supradicti, ut exequutionem ipsam impendiant se, ad se frivolas exceptiones et appellationes frustratorias converterunt, nulla in eisdem appellationibus expressa causa gravaminis, nec ipsas a sententiis contra se latis infra tempus legittimum interponere curaverunt. Propter quod tu, in executione mandati apostolici, nobis inconsultis, procedere voluisti. Cum igitur appellationis remedium, non ad defensionem iniquitatis, sed ad oppressorum presidium, sit inventum, fraternitati tue per apostolica scripta precipiendo mandamus quatinus, huiusmodi frivolis exceptionibus et appellationibus frustratoriis nequaquam obstantibus, compositionem eandem iuxta priorum nostrarum litterarum continentiam non differas executioni mandare, prefatos regem et reginam et alios qui feuda vel possesiones habent in Cipro, seu et hactenus habuerunt, ad observationem compositionis ipsius et ad restitutionem subtractorum fructuum a tempore quo fuit inita inter partes, appellatione postposita, compellendo, non obstante constitutione de duabus dietis edita in consilio generali. Datum Reate, septimo idus Aprilis, pontificatus nostri anno VI°."

Quia vero totali negotio expediendo non possumus interesse, cum simus a domino papa personaliter evocati, vobis vices nostras quo ad illud de compellendis rege ac regina et alios qui feuda vel possessiones habent in Cipro, seu etiam hactenus habuerunt, ad observationem compositionis ipsius et ad restitutionem subtractorum fructuum a tempore quo fuit inita inter partes, duximus committendas. Nos enim in aliis processimus per nos ipsos decernentes compositionem ipsam a dictis rege ac regina et aliis omnibus qui moriantur vel tempore compositionis inite morabantur in Cipro debere a tempore late a nobis

sententie observari, ac per nos executioni iuxta mandatum apostoli cum demandati predictos excommunicationis vinculo innodando, qui compositionem eandem renuerint observare, specialiter predictas decimas integre, nec solvendo absolutionem illorum qui ex hoc vicium excommunicationis incurrerint venerabilibus fratribus, Nicosiensi archiepiscopo et Paphensi episcopo, unicuique insolidum committentes. Datum Accon, quarto kalendas Octobris.

Cui littere suprascripte erat imposita quedam bulla cerea, pendens cum carta firma, in qua scriptum erat, "Sigillum Giroldi, Patriarche Ierosolimitani."

a)*rubric iter i.m.* V   b)o *exp* V

1)La Monte mistakenly has 1231, believing that Pope Gregory's letter is the same as #100-104. In fact it is a different letter, and one cannot be sure that #105 is dateable to 1232, it may be later.

106

Limassol 1267 January 30

William, Patriarch of Jerusalem, wrote to Bishop Velasco[1] *of Famagusta, Lanfranc, the treasurer of the church of Nicosia, and Bertrand,*[2] *canon and vicar of the church of Nicosia. In reply to their enquiries the patriarch stated that the executors of the wills had to give priority to the payment of unpaid tithes in settling the debts of the deceased. It the goods left by the deceased in the executors' possession did not suffice, the clergy should address themselves to their heirs, and compel them by canonical procedures to satisfy these debts.*

The Syrian peasant freeholders were liable to pay tithes on lands which they cultivated in the Latin dioceses and which were subject to tithing by ancient custom and according to the provisions of the agreements of 1220 and 1222 concluded between the Latin prelates and the crown and barons of Cyprus, which placed the Greek monks, abbots, and priests under their obedience, and also in accordance with the papal ordnances customarily observed by Latin and Greek prelates of the Kingdom (Bulla Cypria), *and should be compelled to do so on pain of excommunication or other canonical penalties.*

Should any such person sustain for an entire year without remorse such a sentence, which had been imposed either for reasons mentioned above or for some other sinful act, the Latin clergy on Cyprus were to seek the help of the viscount, bailli, castellan, or prefect of the locality in compelling him by sequestration of his goods to return to the unity of the Mother Church. In this manner worldly punishment would coerce those for whom fear of the Lord did not deter from wrongdoing(L #100, p. 477).

M: Mas Latrie, Hist. Chypre, III, pp. 658-59

Reg: Röhricht, #1345

CVI: Quod decima ante omnia alia debita, et quod excommunicatus sustinens per annum cogatur auxilio brachii secularis[a]

Guillermus, miseratione divina sacrosancte Ierosolimitane ecclesie patriarcha, apostolice sedis legatus, venerabili in Christo patri V[elasci], Dei gratia Famagustano episcopo, et dilectis in Christo filiis Lanfranco, tesaurario, et magistro Bertrando, canonico et vicario ecclesie Nicosiensis, salutem in Domino sempiternam. Vestris satisfacientes consultationibus et petitionibus prout possumus annuentes, respondemus quod executores testamentorum inter cetera defunctorum debita, primo ad solvendum Deo debitum, scilicet decimas quas defuncti ecclesiis debebant tempore mortis sue, sunt previa ratione cogendi. Et si bona que penes executores remanserint predictos ad integram solutionem faciendam non sufficiant, ad defunctorum heredes habeant recursus, et ad satisfaciendum canonice compellantur. Ad hec Suriano in diocesibus vestris terras aut possessiones alias excolentes ad solvendas ad quas [68r] decimas tenentur, ex antiqua consuetudine et secundum consuetudinem olim inter prelatos et illustrem regem ac alios nobiles regni Cipri habitam. Abbates etiam et monachos ac presbiteros Grecos ad obedientiam ad quam, iuxta ordinationem apostolicam inter prelatos Latinos et Grecos dicti regni dudum habitam, ipsis prelatis tenentur, per excommunicationis[b] sententiam aut aliam districtionem canonicam compellatis. Si vero, propter aliquam manifestam causam de predictis aut etiam propter manifestum incestum, aliquis excommunicationis[b] sententia a vobis canonice innodetur, et ipsam excommunicationis[b] sententiam per annum animo sustinuerit indurato, vicecomitem, ballium, castellanum, seu propositum[c] loci in quo idem excommunicatus[d] moratur, monitione premissa, simili districtione, cogatis ut ipsum excommunicatum[e] per occupationem bonorum suorum redire compellant ad ecclesie unitatem. Ut saltem quos Dei timor a malo non revocat, pena coherceat temporalis. Datum Nimociensis,[f] die lune penultima, mensis Ianuarii, anno incarnationis Domini M° CC° LX° [g] septimo.

Cui[h] littere suprascripte erat imposita quedam bulla cerea, pendens cum carta firma, in qua scriptum erat, "Sigillum Guillelmi, Miseratione Divina Patriarche Ierosolimitani."[i]

[a] *rubric om* M; *iter i.m.* V [b] excomunicationis M [c] prepositum M [d] excomunicatus M [e] excomunicatum M [f] Nimocii M [g] M°CC°LX°] millesimo ducentesimo sexagesimo M [h)-i)] cui... Ierosolimitani *om* M

[1] Velasco the bishop of Famagusta, a Franciscan from Portugal, who was translated by Pope Clement IV in 1267 to the see of Idanha in Portugal (Reg. Clem. IV, no. 529).

[2] Mas Latrie (*Archives Or. Lat.* II, p. 244) thinks he is the same as Bertrand, archbishop-elect in 1270 (cf. La Monte, p. 477, n.2).

106a

Nicosia, archbishop's chamber 1322 July 9

Notification that the above documents were transcribed by Peter of Regio, son of Boniface, and were read out to the public notaries mentioned below in conjunction with the originals on the orders of Archbishop John of Conti, in the presence of several assembled Latin prelates. The notaries confirmed that the transcriptions were in accord with the originals, and witnessed and sealed them accordingly.

Previously unedited.

Et ego, Theodinellus magistri Berardi de Aqua Sparta, imperiali auctoritate iudex ordinarius atque notarius, predicta privilegia et instrumenta secundum originalia et autentica, veris[a)] bullis papalibus plumbeis et regum quam plurium sigillis plumbeis munita, ac aliorum magnificorum virorum necnon legatorum sedis apostolice et ordinariorum certis sigillis roborata, transcripta et exemplata per magistrum Petrum Bonifacii de Regio, publicum notarium infrascriptum, una cum eodem presbitero Iohanne Iacobi de Urbe, Baldocio de Clavato, et Iohanne Gualterii, notariis infrascriptis, diligenter et fideliter auscultavi cum ipsis originalibus, coram reverendo in Christo patre, domino fratre Iohanne, archiepiscopo Nicosiensi. Et quia predicta cum orriginalibus inveni in omnibus concordare, me in testem subscripsi rogatus, meo signo apposito consueto.

[a)]veris *exp* V

Et ego, Iohannes Iacobi de Urbe, Dei gratia Alme Urbis prefecture auctoritate iudex ordinarius atque notarius, predicta privilegia et instrumenta secundum orriginalia et autentica, veris bulis papalibus plumbeis et regum quam plurium sigillis munita, ac aliorum magnificorum virorum necnon legatorum sedis apostolice et ordinariorum cereis sigillis roborata, transcripta et exemplata per magistrum Petrum Bonifacii de Spicenghis de Regio, notarium publicum infrascriptum, una cum eodem Theodino magistri Berardi de Aqua Sparta,[a)] notario suprascripto, Baldocio de Clavaro et Iohanne Gualterii, notariis inscriptis,[b)] diligenter et fideliter ascultavi cum ipsis originalibus, coram reverendo in Christo patre, domino fratre Iohanne, archiepiscopo Nicosiensi. Et quia predicta cum originalibus in omnibus concordare inveni, me in testem subscripsi rogatus, meoque consueto signo posui et signavi.

[a)]*corr ex* Spatea V [b)]*lege* infrascriptis

Et ego, Baldochius de Clavaro, publicus imperiali auctoritate notarius, predicta privilegia et instrumenta secundum originalia et autentica, veris bullis papalibus plumbeis et regum quam plurium sigillis [68v] plumbeis munita, ac aliorum magnificorum virorum necnon legatorum sedis apostolice et ordinariorum cereis sigillis roborata, transcripta et exemplata per magistrum Petrum Bonifacii de Regio, notarium publicum infrascriptum, una cum eodem Theodino magistri Berardi de Aqua Sparta et presbitero Iohanne Iacobi de Urbe, notariis suprabscriptis,[a] et Iohanne Galterii, notario infrascripto, diligenter et fideliter ascultavi cum ipsis originalibus, coram reverendo in Christo patre, domino fratre Iohanne, archiepiscopo Nicosiensi. Et quia predicta cum originalibus in omnibus concordare inveni, me in testem subscripsi rogatus, meoque consueto signo posui et signavi.

[a] *lege* suprascriptis

Et ego, Johannes Galterii, publicus imperiali auctoritate notarius, predicta privilegia et instrumenta secundum originalia et autentica, veris bullis papalibus plumbeis et regum quam plurium sigillis plumbeis munita, ac aliorum magnificorum virorum necnon legatorum sedis apostolice et ordinariorum cereis sigillis roborata, transcripta et exemplata per magistrum[a] Petrum Bonifacii de Regio, notarium publicum infrascriptum, una cum eodem Theodino magistri Bernardi de Aqua Sparta, presbitero Iohanne Iacobi de Urbe, et Baldochio de Clavaro, notariis suprascriptis, diligenter et fideliter ascultavi cum ipsis originalibus, coram reverendo in Christo patre, domino fratre Iohanne, archiepiscopo Nicosiensi. Et quia predicta cum originalibus in omnibus concordare inveni, me in testem subscripsi rogatus, meoque consueto signo posui et signavi.

[a] magistri *exp* V

Ego, Petrus de Regio, filius Bonifacii de Spicengis de Regio, imperiali auctoritate notarii, predicta privilegia transcripsi et exemplavi iuxta autentica et originalia, non viciata, nec cancellata, nec in aliqua parte sui abolita, in octo quinternis et uno folio non completo membranis, roborata bullis ac sigillis prout in fine cuiuslibet ipsorum continetur, nil adens vel minuens quod sensum mutet vel intellectum, preter forte sillabam vel litteram, cum correptionibus in ipsis lineis factis, habita comparatione ipsorum originalium, et una cum[a] suprascriptis notariis legi et ascultavi. Et quia ipsa cum originalibus[b] concordare inveni, in hanč publicam formam redegi, de mandato et auctoritate reverendi patris, domini fratris Iohannis, Dei gratia Nicosiensis archiepiscopi, signo meo consueto apposito. Qui reverendus pater, audita lectura dictorum

privilegiorum cum originalibus, quia audivit et invenit ipsa cum originalibus concordare in omnibus et per omnia, et sigilla ipsorum vidit integra, ad perpetuam rei memoriam et fidem pleniorem, ne ipsorum probatio valeat deperire, in presentia testium infrascriptorum, suam auctoritatem interposuit et decretum. Actum Nicosie,[c] in magna camera dicti domini archiepiscopi, anno Domini M° trecentesimo vigesimo II°, inditione quinta, die nono Iulii, presentibus dominis Guillelmo de Aricio, canonico plebis Sancte Marie civitatis eiusdem, officiali eiusdem domini archiepiscopi; fratre Marco de Vicentia, ordinis Predicatorum dompno; Guidone de Narnea, priore Sancte Marie de Flandia[d]; presbitero Francisco de [69r][e] Camerino; presbitero Romano de Sermeneto; et meo quondam Silvestri de Castropoli testibus ad hec specialiter vocatis et rogatis.

[a]correptionibus *exp* V [b]*corr ex* origenalibus V [c]*corr ex* Nicosiensis V [d]L *legit* Flandria [e]de *add* V

106b

Nicosia, main archiepiscopal loggia — 1326 May 7

Notification that the following document, #107, was copied unaltered as witnesses in #108a below attest.

Previously unedited.

In Dei nomine, amen. Hoc est exemplum sive transumptum quarundam litterarum papalium, vera bulla plumbea, pendente in filio sericis, coloris rubei et crocei, bullatarum non viciatarum, non cancellatarum, non abolitarum, nec in aliqua sui parte suspectarum. Quarum tenor per omnia talis est:

107

Anagni — 1243 July 14

Letter of Pope Innocent IV to the abbot and monks of the Greek monastery of St Margaret of Agros, in the diocese of Nicosia, in agreement with the monks' requests, directed to him beforehand, to be released from service along with the properties they held at present or might justly obtain in the future. The monastery was taken under papal protection along with its grange of St Mary of Brilo (in #108 Stilo), near Cape Gata in the diocese of Limassol. Since the Greeks were not accustomed to paying tithes as regarded properties acquired before the time of the Fourth Lateran Council (1215), none should presume to exact tithes

from the monastery on land which the monks cultivated themselves or at their own expense, or on feed for their animals. For properties acquired after the council, whether cultivated by the monks or at their own expense, tithes were payable. Tithes were also payable on propterties conceded to them for cultivation, whether acquired prior to the general council or following it (L #52, pp. 464-65).

M: Mas Latrie, Hist. Chypre, III, pp. 643-644
H-W: Haluskynskyj-Wojnar, Acta Innocentii IV, 1-2 (after M)

Reg: Potthast, #11087

CVII

Innocentius episcopus, servus servorum Dei, dilectis filiis abbati et conventui monasterii monachorum Grecorum Sancte Margarite de Agros, Ordinis Sancti Basilii, Nicosiensis diocesis,[a] salutem et apostolicam benedictionem. Sacrosancta Romana ecclesia devotos et humiles filios ex assuete pietatis officio propensius diligere consuevit, et, ne pravorum hominum molestiis agitentur, eos tanquam[b] pia matri[c] sue protectionis munimine confovere. Et[d] propter, dilecti in Domino filii, vestris iustis postulationibus quanto[e] concurrentes assensu, personas vestras et monasterium ipsum in quo divino estis[f] obsequio mancipati, cum omnibus bonis que in presentiarum rationabiliter possidet aut in futurum iustis modis, prestante Domino, poterit adipisci, sub beati Petri et nostra protectione suscipimus. Specialiter autem grangiam Sancte Marie[g] de Brilo, in capite de Cavata, Nemociensis diocesis,[aa] cum pertinentiis suis, possessiones et alia bona vestra sicut ea omnia iuste ac[h] pacifice possedetis,[i] et instrumentis vestris plenius dicitur contineri, vobis et per vos monasterio vestro auctoritate apostolica[j] confirmamus, et presentis scripti patrocinio communimus.[k] Ad hec, cum Greci usque ad tempora consilii generalis decimas solvere minime consueverunt, laborum vestrorum quos propriis manibus aut sumptibus colitis de possessionibus habitis usque consilium generalem vel de vestrorum animalium nutrimentis, nullus a vobis decimas exigere vel extorgere[l] presumat; de habitis post consilium generale[m] quas[n] propriis manibus aut[o] sumptibus colitis, decimas[p] exsolvetis. De hiis autem quas aliis conceditis excolendas, sive ante sive post consilium habitis, decime persolvantur. Nulli ergo omnino[q] homini liceat hanc paginam nostre protectionis, confirmationis, et constitutionis infringere vel ei ausu temerario contraire.[r] Si quis hoc autem attemptare[s] presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum.[t] Datum Anagnie, II° idus Iulii, pontificatus nostri anno primo.

[a]dioccesis H-W [b]tamquam H-W [c]*corr ad* mater MH-W [d]*corr ad* ea MH-W [e]possumus] *add ut corr* MH-W [f]officio *exp* V [g]de *exp* V [h]et M [i]MH-W

legunt possedatis *et corr ad* possidetis [j]*corr ex* apostolict V [k]comunimus M [l]extorquere MH-W [m]*om* MH-W [n]quos MH-W [o]vel H-W [p][non] *add ut corr* H-W [q)-r]omnino... contraire] etc MH-W [s)-t]attemptare... incursurum] etc MH-W

107a

Nicosia, main archiepiscopal loggia 1326 May 7

Notification that the following document, #108, was copied unaltered as witnesses in #108a below attest.

Previously unedited.

Item, hoc est exemplum sive transumptum quarudam[a] aliarum litterarum papalium, vera bulla plumbea pendenti filo canapis bullatarum non viciatarum, nec cancellatarum, non abolitarum, nec in aliqua sui parte suspectarum. Quarum tenor per omnia talis est:

[a]*lege* quarundam

108

Lyons 1245 January 25

Letter of Pope Innocent IV to the patriarch of Jerusalem, legate of the Apostolic See, stating that the monks of the Greek monastery of St Margaret of Agros, in the diocese of Nicosia, had sought his protection against certain persons in the cities and dioceses of Nicosia and Limassol who had often wrought damages against them. Wishing to protect them, the pope ordered the patriarch not to allow the monastery and its grange of St Mary of Stilo near Cape Gata to be unjustly harmed by anyone. Wrongdoers should be subject to ecclesiastical penalties without appeal, notwithstanding the 'two day ruling' of the Fourth Lateran Council, whereby persons more than five or six days' journey from their dioceses could not be summoned to justice [cf. #107] (L #55, p. 465).

Previously unedited.

CVIII

Innocentius episcopus, servus servorum Dei, venerabili fratri patriarche Ierosolimitano, apostolice sedis legato, salutem et apostolicam benedictionem. Habundans[a] malicia[b] perversorum viris sancte contemplationi dedicatis[c] adeo frequenter exibet se infestam quod ipsi et divino cultui, ut

debent vacare, non possunt, dum illorum molestiis agitantur et temporalium bonorum tuendo se a talium incursibus sustinent detrimentum. Cum igitur dilecti filii abbas et conventus monasterii monachorum Grecorum Sancte Margarete de Agros, ordinis Sancti Basilii, Nicosiensis diocesis, sicut ipsi porrecta nobis petitione monstrarunt, a nonnullis Nicosiensis et Nimociensis civitatum et diocesum, qui nomen Domini in vacuum recipere non formidant, frequenter graves molestias patiantur, volentes eis in hac parte paterna solicitudine providere, fraternitati[d] tue per apostolica scripta mandamus, quatinus monasterium ipsum cum eorum grangia Sancte Marie de Stilo in capite de Cavata personis, iuribus, et aliis bonis suis, contra indu[69v]ta privilegiorum apostolice sedis non permittas a quoquam indebite molestari, molestatores huiusmodi per censuram ecclesiasticam, appellatione postposita, compescendo. Non obstante constitutione de duabus dietis edita in consilio generali, dummodo ultra quintam vel sextam auctoritate presentium aliquis extra suam diocesim ad iudicium non trahatur, presentibus post triennium minime valituris. Datum Lugduni, VIII° kalendas Februarii, pontificatus nostri anno secundo.

[a]abundans L *dans incipit* (*lege*) [b]malitia L *dans incipit* [c]*corr ex* deditis V [d]*corr ex* paternitate V

108a

Nicosia, main archiepiscopal loggia 1326 May 7

Notification that the two documents above, #107 and 108, were faithfully copied by the notary Nicholas, son of Robert of Urbe, on the orders of James Arditi, canon of Paphos, who was acting for John of Conti, the archbishop of Nicosia. The following witnesses, including Baldwin of Clavaro and John Walter, both notaries, were present when the documents were read out.

Previously unedited.

Transsumpte et copiate sunt predicte due papales littere per me, Nicolaum notarii Roberti de Urbe, sacre prefecture urbis auctoritate, iudicem ordinarium atque notarium, nichil addito vel minuto, de mandato et auctoritate venerabilis et discreti viri, domini Iacobi Arditi, cantoris Paphensis et officialis reverendi in Christo patris et domini, domini fratris Iohannis, Nicosiensis archiepiscopi. Qui quidem dominus officialis primo visis et diligenter inspectis duabus papalibus litteris prelibatis, et bullis plumbeis in eis appensis, compent eas non viciatas neque suspectas, et facta collatione ipsarum cum presentibus transsumptis, coram eo et notariis ac testibus infrascriptis, predictis transsumptis suam auctoritatem interposuit et decretum ut ipsa transumpta fidem ubilibet

faciant, sicut originalia memorata, quia per omnia invenit ea concordare cum originalibus prelibatis, et mandavit infrascriptis notariis, videlicet Balduino de Clavaro et Iohanni Galterii, ibidem presentibus, quod se subscribebat predictis transumptis ad fidem pleniorem ubique perpetuo faciendam. Actum Nicosie, in maiori logia archiepiscopali, ubi ius redditur anno Domini millesimo CCC° XXVI°, Maii none, indictis presentibus dominis Iacobo de Sancto Prospero, canonici[a] Nicosiensi, domino[b] Gofrodino Spanpoca, vicario Nimociensis ecclesie utriusque iuris perito, et domino Philippo Fabro, canonico Nimociensi, testibus ad predicta vocatis pariter et rogatis.

[a]*lege* canonico [b]Gog *exp* V

Et ego, Balduinus de Clavaro, publicus imperiali auctoritate notarius, quia predictis ascultationi decreti et auctoritatis interpositioni una cum predicto magistro Nicolao, et testibus ac Iohanne Galterii, notario, infrascribendo presens rogatus interfui, hiis de mandato dicti domini officialis me subscripsi et signum meum apposui consuetum.

Et ego, Iohannes Galterii, publicus imperialis[a] auctoritate notarius, quia predictis ascultationi decreti et auctoritatis interpositioni una cum predictis notariis et testibus presens rogatus interfui, hiis de mandato dicti domini officialis me subscripsi meumque signum apposui consuetum. [70r]

[a]*lege* imperiali

Et ego, notarius antedictus, quia predicta transumpta scripsi et exemplavi ac aliis omnibus antedictis una cum notariis et testibus prelibatis presens rogati[a] interfui, eadem mandato dicti domini officialis scripsi, et publicavi, meoque consueto signo signavi.

[a]*lege* rogatus

108b

Nicosia, archiepiscopal great hall 1339, July 11

Introduction and seal description of the following document, #109, and a notification that it was copied by Mark, son of Roland of Padua, from a copy made by Theodinellus, and witnessed by the notaries mentioned in #109a below.

Previously unedited.

In nomine Domini, amen. Hoc est exemplum seu transumptum cuiusdam publici instrumenti, scripti manu Teodinelli magistri Berrardi de Aqua Sparta, notarii infrascripti, ex dicto instrumento extractum, reasumptum, et exemplatum per me, Marcum, notarium infrascriptum, quod instrumentum erat sigillatum sigillo vero pendenti cere rubee longo, intra ceram communem reverendi in Christo patris, domini fratris Iohannis bone memorie, archiepiscopi Nicosiensis, in serico rubeo, cum transfiguratione sculta in eo. Et sub transfiguratione unus prelatus indutus pontificalibus; et circumquaque dictum sigillum erant littere iste sculte: "S[igillum] fratris Iohannis, Ordinis Predicatorum, Dei Gratia Archiepiscopi Nicosiensis". Et ab alia parte erat contra sigillum rotundum cere rubee in medio, cui erat una aquilla sculta, et circumquaque erant littere iste: "S[igillum] Fratis Iohannis, Dei Gratia Archiepiscopi Nicosiensis". Et etiam alio sigillo vero capitulo ecclesie Nicosiensis sigillatum cere nigre pendenti in serico rubeo, in quo sigillo erant septem capita sculta; et circumquaque dictum sigillum erant littere iste sculte: "Sigillum capituli Nicosiensis". Et erat contra sigillum rotundum, infra quod erant due ymagines sanctorum sculpte, S[cilicet] S. Barnabas, S. Nichanor. Cuius quidem tenor de verbo ad verbum talis est:

109

Nicosia 1327 January 20

Open letter of Archbishop John of Conti, of the Dominican Order, acceding to the request submitted by the seneschal of Cyprus, Guy of Ibelin, for the foundation of a chapel dedicated to the Virgin Mary, and located in the garden of his houses. The archbishop agreed to confirm and license five priests, for whom Guy had assigned specific annual incomes (assises), for celebrating the divine offices for the good of Guy's soul and the souls of his parents. The archbishop had done this with the consent and on the advice of the treasurers, canons, and other members of the cathedral chapter of Nicosia.

Two canons and three priests had been appointed to serve at the chapel on a permanent basis, with corresponding incomes attached to them. Other priests could be ordained for a fixed period of time to serve the souls of Guy and his parents with the archbishop's permission, so long as the chapel did not become collegiate, nor should these priests remain there as a college of canons.

Should priests be ordained to the chapel for some time by Guy or his heirs, they had to present themselves within three months before the Latin archbishop who would establish if they were suitable and fit to be lawfully admitted. Should Guy or, following his death, his successors, to whom the proprietory rights (ius patronatus) of the church lawfully pertained, fail to do so within three months, then the archbishop could freely appoint his own priests. Should Guy die without children of either sex, then the archbishop and his heirs could freely

confer the incomes assigned to suitable priests of their own choosing. These were to be provided for from the assigned incomes, which amounted to 1,000 white bezants annually, drawn from the revenues of the casale of Sivouri (Famagusta Diocese), each assize being worth up to 200 white bezants. The above revenues had been granted to Guy by the king of Cyprus (L #108, pp. 481-482).

Previously unedited.

CVIIII[a)]

Frater[b)] Iohannes, permissione divina archiepiscopus Nicosiensis, universis et singulis presentes litteras inspecturis et etiam audituris, salutem in Eo qui est omnium vera salus. Ad noticiam vestram presentium tenore deducimus quod magnificus vir, dominus Guido de Ibellino, senescalcus regni Cipri, a nobis humiliter postulavit quod capella quam in honore Beate Marie semper virginis edificam fecit Nicosie in viridario suarum domorum, dignaremur de benignitate solita confirmare ac dare licentiam quinque presbiteris, quos in ea assisios ordinavit et[c)] posuit ibidem pro anima sua et parentium suorum divina officia celebrandi. Unde nos, eius iustis petitionibus postulationibus grato concurrentes assensu edificationem prefate capelle, de consilio et assensu venerabilium virorum dominorum Helie[d)] Ancelmi, decani; Henrici de Biblio,[e)] archidiaconi; Petri de Loira, thesauri; Biberti Turqueti, Baliani Suetii, Guillelmi de Aricio, Rainaldi de Ancona, Nicolai de Iubeyo, et Mahe de Cipro, canonicorum; et capituli nostre ecclesie Nicosiensis, cum plures canonici presentes in capitulo tunc non essent, tenore presentium ratificamus, acceptamus, et approbamus. Et insuper providis et discretis viris, dominis Nicolao de Iuleyo, Nicosiensi canonico; Francisco de Navaria, Famagustano canonico; Pascalio de Ioppem, et Simoni Anglico, et Salvono Siccart, presbiteris, assisus[f)] in dicta capella per ipsum perpetuo ordinatis, et aliis pro tempore ordinandis et instituendis, in eadem pro anima sua et parentium suorum celebrandi divinum officium liberam licentiam concedimus per presentes, ita tamen quod dicta capella non sit collegiata nec in ea dicti presbiteri maneant ut collegium nec ut collegiata de cetero habeatur. Sed si aliqui presbiteri fuerint in ipsa pro tempore [70v] ordinandi, ponendi, et instituendi per ipsum dominum Guidonem et heredes suos post mortem suam, tanquam per patronos ipsius capelle, infra spacium trium mensium nobis et successoribus nostris in ecclesia Nicosiensi prefata debeant representari per nos et successores nostros instituendi, si sufficientes et ydonei erunt, et de iure fuerint admittendi. Et si prefatus dominus Guido, vel successores sui post mortem suam ad quos ius patronatus de iure in ipsa ecclesia dignoscitur pertinere, representandi nobis vel successoribus nostris dictos presbiteros infra spacium superdictum negligentes fuerint vel remissi, quod nos possimus pro illa vice, absque contradictione et

representatione alicui, alios presbiteros ydoneos et sufficientes instituere in eadem prout de nostra mera et libera processerit voluntate. Et si dictus dominus Guido, quod absit, decesserit sine liberis utriusque sexus, per nos et successores nostros predictos in casu predicto dicte assisie, absque alicui representatione, ydoneis presbiteris confeiantur,[g] et quibus provideri debeant de eorum assisus[f] percipiendis de assignamento mille bisantorum albarum[h] de Cipro, facto per dominum regem Cipri, et scripto in secreta logia dicto domino Guidoni super fructibus, redditibus, et proventibus casalis de Sinori,[i] usque ad quantitatem ducentorum bisantorum alborum de Cipris[j] pro quolibet assisio, iam ordinatam et transsatam per dominum Guidonem prefatum in constitutione et ordinatione dictarum assisiarum, ut in instrumento publico seu privilegio manu Iohannis de Galiana, publici notarii, inde confecto plenius dicitur contineri. In cuius rei testimonium et evidentiam pleniorem, presentes litteras eidem domino Guidoni fieri fecimus et nostri sigilgilli[k] ac sigilli nostri capituli antedicti appensione mandavimus communiri. Datum et actum Nicosie apud archiepiscopatum, videlicet in maiori camera, anno Domini a nativitate eiusdem millesimo trecentesimo viscesimo septimo, inditione decima tempore domini Iohannis pape XXII, die vicesima mensis Ianuarii, presentibus sapientibus et discretis viris, dominis Matheo Novello, canonico Sancte Marie Maioris de Urbe; Bartholomeo Lamberti, cantore Famagustano; et Iacobo de Sancto Prospero, testibus ad predicta vocatis pariter et rogatis. Et ego, Theodinellus magistri Berardi de Aqua Sparta, imperiali auctoritate iudex ordinarius atque notarius, et predicti domini mei, domini archiepiscopi Nicosiensis, familiaris et scriba publicus, predictis omnibus et singulis cum agerentur rogatus interfui, ipsaque in hac publicam formam redigens meo solito signo signavi.

a) CIX L   b) *corr ex* fratres V   c) *iter* V   d) *corr supralin ex* Elie   e) L *legit* Gibele   f) *lege* assisiis   g) *lege* alborum   h) *lege* conferantur   i) *lege* Sivori   j) *lege* Cipri   k) *Lege* sigilli

109a

Nicosia, archiepiscopal great hall — 1339, July 11

Notification that the above document was copied faithfully by Marco son of Rolandinus of Parma, was read aloud before the assembly, and was examined and witnessed by the notaries Geraldus Lagenebra, a priest, and Guiduchius Gueci, a notary by imperial authority. This was done in the presence of Archbishop Helias of Nicosia and other assembled clergy, secular and regular.

Previously unedited.

Cui exemplo per me Marcum, notarium infrascriptum, extracto, transumpto, et exemplato ex originali instrumento supradicto non viciato, non cancellato, non abolito, nec in aliqua sui parte suspecto, ac diligenter et fideliter ascultato, coram reverendo in Christo patre et domino, domino fratre Helia, Dei et apostolice sedis gratia archiepiscopo Nicosiensi, per me, Marcum, notarium, una[a] magistris Geraldo et Conuidatio,[b] notariis infrascriptis, et in presentia testium infrascriptorum. Idem dominus archiepiscopus, sedens pro tribunali in camera ipsius apud archiepiscopatum Nicosie, quia hoc presens exemplum cum dicto originali autentico concordare invenit, ut eidem presenti exemplo tanquam originali autentico supradicto fides de cetero adhibeatur ubilibet, suam auctoritatem interposuit pariter et descretum. Actum ut supra, sub anno a nativitate Domini M° trecentesimo tricesimo nono, inditione septima, die undecimo Iunii, presentibus venerabilibus viris, dominis Leode[71r]gario de Nabinalis, decano; Galiano Guecii,[c] Anthonio Marbre, et Bernardo Coste, canonicis ecclesie Nicosiensis; necnon domino de Sancto Michaele de Perina iuris perito et fratre Iterio[d] de Nabinalis, ordinis Fratrum Minorum, testibus ad hoc vocatis et rogatis.

[a]*lege* una cum [b]*lege* Guiducio [c]Geucii L, p. 441, n. 3 [d]Sterio L, p. 441, n. 3

Ego, Geraldus Lagenebra, presbiter Sarlatensis diocesis, publicus sancte Romane ecclesie auctoritate notarius, autenticum huius exempli vidi, et legi, et coram dicto domino archiepiscopo una cum infrascriptis Guiducio et Marcso, notariis, diligenter et fideliter ascultavi. Et quia utrumque concordare inveni, hic me subscripsi de ipsius domini archiepiscopi auctoritate et mandato in fidem et testimonium premissorum, meumque signum apposui consuetum.

Et ego, Guiduchius Guecii, publicus imperiali auctoritate notarius, autenticum huius exempli vidi, et legi, et coram dicto domino archiepiscopo una cum magistris Gerardo supradicto et Marcso insculto,[a] notariis publicis, diligenter et fideliter ascultavi. Et quia utrumque concordare inveni, hic me subscripsi ipsius domini archiepiscopi auctoritate et mandate[b] in fidem et testimonium premissorum, meumque signum apposui consuetum.

[a]*lege* infrascripto [b]*lege* mandato

Ego, Marcus, filius Rolandini de Parma,[a] imperiali auctoritate notarius, et nunc notarius et scriba publicus domini archiepiscopi supradicti, autenticum huius exempli vidi, et legi, et de ipsius autentico diligenter et fideliter extrasi et exemplavi, nihil addito vel[b] minuto quod mutet substantiam veritatis. Et quia facta diligenti collatione ipsius instrumenti autentici et sigillorum predictorum ad hoc presens exemplum, coram domino archiepiscopo

supradicto, una cum notariis suprascriptis, videlicet magistro Beraldo et Guidiccio, utrumque concordari inveni, hic me de cetero[c] ipsius archipiepiscopi subscripsi, meumque signum apposui consuetum.

[a]*corr ex* Pama V [b]mutato *exp* V [c]*lac add* V; *lege* auctoritate et mandato

110

Nicosia, the Royal Secrète 1383 March 30

John of Brie, Prince of Galilee, turcopolier, and lieutenant of the seneschal of Cyprus, declared before Thomas of Montolif, marshal of Jerusalem and bailli of the Secrète, that he had granted in alms and with the consent of the Secrète the 300 bezants which he received every year from the casale of Pyla, as was contained in the document of the said John of Brie presented before the High Court. According to its terms, John of Brie set up for the cathedral of Nicosia a permanent income of 250 bezants a year, to be deducted from the sum of 300 bezants, for maintaining a priest who would be paid four times a year, receiving 62.5 bezants every quarter.

John of Brie would be free to appoint a priest of his own choosing for the remainder of his life, to sing before him at his residence or anywhere else he chose, and would pay him from the revenues drawn from Pyla. Should the priest die, John could appoint another in his place. Should John predecease his wife Philippa of Verny, she in turn would have the right to appoint priests in succession for singing at her residence or any other place she chose, and to maintain them from the revenues of Pyla, for as long as she lived. And should a mishap befall both John and Philippa simultaneously, then John had ordained that the dean and master chaplain of the cathedral of Nicosia, or his vicar, or their successors, should appoint successive priests for singing masses for their souls, and they would be paid the same sum drawn on the incomes of the said casale of Pyla. On the death of one priest, another had to be appointed within the month. Failing this, the archdeacon and cantor had the power to make the dean and master chaplain appoint one. Should the latter still make no appointment, the archdeacon and cantor were to appoint a priest themselves (L #128).

M: Mas Latrie, Hist. Chypre, II, pp. 396-98 (from another ms, owned by Rawdon-Brown, from the Tiepolo family, with minor differences)

CX

Le Lundi à XXX jours de Mars, l'an de III c. LXXXIII de Crist, en la presence de messire Thomas de Montholif, mareschau de Jerusalem et bailli de la segrete, et de la segrete. Tres chiers[a] sire et especial amis, sachiés que en ce jour moimesmes[b] vint messire Johan de Bries, le tricoplier et lieutenant de seneschau de Cipre, pour le poier que le roy Pierre, fis du roy Pier de bonne memoire, li donna par la haulte[c] court [71v] le Vendredi[d] le premier jour de Febvrier, l'ani[e] de III c. LXXX de Crist, de amehuer[f] et faire ses grés et volentés par la Segrete

Royal les III c. besans qui li donna assenés sur le cazail de Piles, lesquels ot des charge[g)] dudict messire Johan de Bries ensi comme par la saulte[h)] court se contient. Et par la magniere et conditions si apres devisées, le dit messire Johan de Bries ordonna par la Segrete[i)] une assize perpetuelle à la mere eglise de Nicosie,[j)] III[k)] c. L besans chacum[l)] an de la some des III c. besans desudicts, pour ung prebtre,[m)] à paier le par IIII termines l'an, c'est assavoir chacun III mois le cart, qui sont besans LXII 1/2; par ainssi que le dit messire, mesire[n)] Johan de Bries, le tricoplier, aie poier et librerè[o)] à tout[p)] sa vie de ordonner ledict prebtre à son eschois[q)] tel[n)] comme à luy semblera, et[r)] chanter devant luy à son ostel ou là où à luy plaira, et paier le la dicte assize doudit cazal de Piles aux termes desusdictes.[s)] Et se Dieu en feist son commandement doudit prebtre, que le dict messire Johan de Bries aie poie[t)] de ordonner[u)] ung aultre prebtre en lieu de luy à avoir la dicte asize[v)] et chanter pour l'ame de luy[w)] par la magnire[x)] ssusdicte,[y)] en tel magniere doit poursieuyiure[z)] à toute la vie dudit[aa)] messire Johan de Bries. Et se Dieu en feist son commandement du dict messire Johan de Bries avant de la dame ses pouze,[bb)] dame Phelippe de Verny, que la ditte[cc)] dame aussi aye poyer de tenir le dit prebtre chanter en son ostel ou là où elle vodra ordener et paier se s'asize du cazau de Piles selon le poier et librerté[o)] que le dit messire Johan de Bries adès, et[dd)] donner le dit prebtre et aultres l'un apres l'autre, à toute la vie[ee)] ditte[ff)] dame. Et mes avenant doudit messire Johan de Bries et de la dame ses pouze[bb)] le dit messire Johan de Bries vost et ordena et commenda que le[gg)] doyen et le maistre chapelain de la mere eglize de Nicosie, ou le lieutenent qui se trouveront au[r)] jour o païs que le cas adviendra, et les aultres qui verront[hh)] apres eulx[ii)] doyens et maistre chapelains de la dicte mere eglize, les ungs apres les aultres perpetuellement, ayent poyer et librerté[o)] de ordonner ung prebtre soufisant que il n'ey[jj)] aie aultre benefice ne sodeés, d'avoir la dicte asize[kk)] des II c. L besans chascun an pour chanter à la ditte[ff)] mere eglise de Nicosie pour l'ame du dict messire Johan de Bries perpetuellement à son autel. Et mesavenant doudit prebtre, puissent ordener un aultre prebtre qui n'en aye benefice ny sodées, l'ung apres l'autre perpetuellement, du jour que le prebtre mora à terme de un mois le plus tart, ssur[ll)] le charge de leurs ames et conscience. Et se il n'en ordonnasent[mm)] le dit prebtre dedens le dit terme, que l'archediacre de l'eglise de Nicosie et le chantre de la dicte eglise aient poier de contraindre les de ordener le dit prebtre; et se il ne l'ot denassent,[nn)] le dit archidiacre et le dit chantre puissent ordener le dit prebre de[oo)] servir la dicte eglise. Et le dit mesire[pp)] Johan, apres son decet et le deset[qq)] de ses pouze[bb)] dame Phelippe[rr)] de Verny, par la magniere et conditions ssusdittes,[ss)] s'en desaizi[tt)] des ssusdits[uu)] II c. L besans chascun an dudit asenement pour la ssusditte[vv)] assize.

[a)]chier M [b)]mesmes M [c)]haute M [d)]Venredi M [e)]l'an M [f)]amohner M [g)]des charge] d'eschange M [h)]haulte M [i)]Secrete M [j)]Nicossie M [k)]II M [l)]chascun

M [m)]prestre M [n)]*om* M [o)]liberté M [p)]toute M [q)]chois M [r)]à M [s)]desudicts M [t)]poier M [u)]ordoner M [v)]assize M [w)]de luy om M [x)]magniere M [y)]dessusdicte M [z)]poursyeuvre M [aa)]dudict M [bb)]ses pouze] s'espouze M [cc)]la ditte] ladicte M [dd)]*s.l.* V [ee)]de la *add* M [ff)]dicte M [gg)]Dieu *exp* V [hh)]venront M [ii)]euls M [jj)]n'en M [kk)]assize M [ll)]sur M [mm)]ordonnassent M [nn)]l'ot denassent] l'ordenassent M [oo)]*s.l.* V; pour *exp* V [pp)]messire M [qq)]decet M [rr)]Philippe M [ss)]susdites M [tt)]dessaizi M [uu)]susdits M [vv)]susdicte M

111

Nicosia 1383 March 30

On the same day as #110, John of Brie, Turcopolier of Cyprus, made known through the High Court his intention to grant in alms the 300 bezants which he received as an annual revenue from the casale of Pyla. He decreed that from the said 300 bezants, 250 should go toward providing a guaranteed income for a priest at the cathedral of Nicosia as outlined above (#110), while the 50 bezants remaining were assigned according to the wishes of John of Brie to the cathedral chapter of Nicosia, which was to receive the money each year on a permanent basis for performing two memorial services each year for the soul of John of Brie, once every six months, every August and February, for which 25 bezants would be expended. And in reserving the said 50 bezants annually as a fixed income for the cathedral chapter, John of Brie entrusted responsibility for the memorial services to the cathedral chapter of Nicosia, and gave the sum in trust to Sir Louis of Verny, the priest, and to Sir Andrew Parsevon, procurators of the Nicosia church, for its use by the cathedral chapter in performing the above mentioned services on a permanent basis (L #129).

M: Mas Latrie, Hist. Chypre, II, p. 398

CXI

En ce mesme[a)] jour, ledit mesire[b)] Johan de Bries, le tricopli[c)] de Cipre, par le ssusdit[d)] poier et librere[e)] que le roi Piere, fis du roy Piere de[f)] bonne memoire, li donna par la hault[g)] court de amohner et faire ses grés et volenté les III c. besans que [72r] il ot des change[h)] doudit[i)] messire Johan de Bries, assener[j)] ssur[k)] le casal de Piles chacum[l)] an, apres se[m)] que ledit mesire[b)] Johan de Bries a ordené de ladicte some dudit asenement des III c. besans, II c. L besans pour une assize d'ung prebtre à la mere eglise si comme est avant devisé, les L besans qui en demeurent chacum[l)] an, un[n)] ledit messire Johan de Bries pour la segrete vost et or donna et commanda que le colege[o)] de la mere eglise de Nicosie les puisse requerre avoir et recevoir de trezores[p)] perpestuellement[q)] pour faire deux anniversaire pour l'ame doudit mesire Johan de Bries chacum[r)] an chacum[r)] VI mois la moitié, qui sont besans XXV. C'est assavoir, par tout Aoust et par tout

Febvrier de chacune année perpetuelment, c'est assavoir chacu[r] VI mois, un[s] anniversaire pour l'ame dudit messire Johan de Bries. Et ledit messire Johan de Bries pour lesdis[t] anniversaire faire ledit college de la mere eglise de Nicosie s'en dessaizi des desusdis L besans dudit asenement chacum[r] an. Et fut mis en saizine sire Loys de Verni, le prebtre, et sire André Parsevan, procureurs de l'eglise de Nicosie, pour ledit college pour lesdis[t] anniversaire faire chacum[r] an perpetuellement.

[a]même L *dans incipit* [b]messire M [c]tricoplier M [d]susdict M [e]liberté M [f]ses gres et voulentes *exp* V [g]t *exp* V [h]des changes] d'eschange M [i]doudict M [j]assenés M [k]sur M [l]chascun M [m]ce M [n]*om* M [o]college M [p]VI mois la moite qui sont LXXV *exp* V [q]perpetuellement M [r]chacun M [s]et M [t]les dits M

112

Nicosia 1391 February 13

Lord John of Le Roi, viscount of Nicosia, summoned John of Brie and announced the terms of his inheritance, to be implemented on his demise. This consisted of houses.... and things pertaining to them... to devolve upon the archdeacon of the church of Nicosia, and its master chaplain and their successors, for them to distribute in the pre-ordained manner. John of Brie had arranged that he was to maintain the houses and gardens for life. They were to pass on to his wife who would similarly maintain them, should he predecease her, and vice versa. On the death of both parties, the archdeacon of the cathedral and the master chaplain, or their vicars, should rent the said houses. Part of the rent should be used for the upkeep of the houses, and the remainder for providing a fixed income (assises) for a priest. This assize should be given to a priest who would sing funerary masses at the altar for the souls of John of Brie and his wife, Philippa of Verny.

Should the remainder of the rents be insufficient for maintaining such a priest, then the archdeacon and master chaplain or their successors, whose duty it was to appoint such priests, should maintain a priest on an income of ten bezants a month for singing a requiem mass at the said house, for as long as this sum of money lasted.

Should the archdeacon and master chaplain or their successors fail to set up the assize of moneys for the priest in the fashion prescribed, then the electus and the chapter of the church of Nicosia should have the power of forcing them to do so. Should they still fail to do this, then the electus and cathedral chapter were to appoint a priest themselves. John of Brie meanwhile placed his houses at the disposal of the viscount, John de Le Roi, in the prescribed manner and in the presence of the Cour de Bourgeois (of which the viscount was president) so that they could be placed in the possession of the archdeacon and master chaplain of the church of Nicosia, their vicars, and their successors, unless some reason dictated otherwise (L #130, pp. 488-489).

M: Mas Latrie, Hist. Chypre, II, pp. 398-400 (from another ms, as above, #111)

CXII

Le Mardi a XIII jours de Febvrier de III c. XCI de Crist, visconte messire Johan de Leroii,[l] vint messire Johan de Bries, prince de Galilée et tricoplier de Chipre, et à son caziau[a] et apres son deset donna son heritaige, c'est assavoir ses maisons qui maint[b] à[c] jour, qui sont à l'encontre des hostils qui furent jadis de sire Constans Farmaca, et joingnans a l'eglise de Saint Constantin qui est joingnans au mur des ostels dou sire de Sur, alant envers le jardin dudit sire de Sur, venant iusques[d] au jardin et maner de sire Raimon Babin, et alant jusques au molin et au four et les II courtils[e] doudit maner et la quastine qu'il eut d'achet dou provencial et des freres dou Carme, et leur appartenanses ensi comme il les a et tient et huze et ou poroit avoir, tenir, et user, à l'archediacre de l'eglise de Nicosie et au maistre chapelain de ladicte eglise de Nicosie et à leur suzesour, les ung apres les aultres, ou à leur lieutenens qui se troveront[f] en Cipre, à faire et distribuer par la magniere si apres devisées et ordonnée:[g] par anissi que ledit mesire[h] Johan de Bries, le tricoplier, et madame son[i] espouse, dame Phelippe[j] de Verni,[k] doivent thenir lesdis maisons et herbergier[l] à toute leur vie; et mesavenant doudit messire Johan de Bries, le tricoplier, lesdis maisons doivent parvenir à laditte[m] dame Phelippe de Verny, s'espouse, et tenir les herbergier[l] toute sa vie; et se ainssi fut que il mesavenit de ladicte dame Phelippe de Verny s'espouse, doibvent demourer audit mesire Johan de Bries, le tricoplier, et par la maniere de l'ung come de l'autre. Et mesavenant de tous les II, c'est assavoir[n] l'ung apres l'autre, alors les ssusdis[o] archediacre et maistre chapelain ou leur lieutenens doibvent faire par[p] la magniere si apres devisées, c'est assavoir faire[q] louer les dittes maisons, et dou luage[r] doivent apparaille[s] lesdis maisons en leur estat, et dou remanant qui en demourera doudit luinge[t] doivent ordonner une assize d'un prestre [72v] et donner ladicte assize à ung prebtre pour chanter à la mere eglise, à l'autier dudit tricoplier et de la dame s'espouse,[u] dame Phelippe de Verny, perpetuellement pour leurs ames. Et se il advenist que[v] du raemanant de besans qui en demoureront de louages desdis hotelz n'estenderont à paier laditte[w] assise[x] du prebtre[y] que les auras[z] nommés[aa] archediacre et maistre chapelain ou leur suxesours[bb] ou leur lieutenens, doibvent retenir un prebtre à sodées à X[cc] besans le mois à chanter messe de Requiem audit autel, tant comme[dd] la quantité des besans sera.[ee] Et se les avant nommés[aa] arsediacre et maistre chapelain ou leur souxesours ou leur[ff] lieutenens qui se trouveront en Cipre, ne feront l'asize[gg] ou les sodées dou prebtre par la magniere ssusditte,[hh] que le vicaire de l'eglise de Nicosie et le chapitre de ladicte eglise aient poier de destraindre les avant nommés[aa] archediacre et maistre chapelain ou leur suxesours ou leu[ii] lieutenens de faire l'assize ou les sodées du prebtre les X[cc] besans le mois par la magniere ssusditte.[jj] Et se il ne le facent, que le vicaire ssusdit[kk] et le chapitre aient le

poier de faire le. Et par la magniere et conditions dessusdicte et devisées, ledit messire Johan de Bries, prince de Galilée et tricoplier de Chipre, s'en dessaizi desdis maisons et en saisi le visconte, et le visconte, et presence de la court, par la magniere et conditions avant devisée, mist en saisinne les ssusdis[o] archediacre et maistre chapelain de l'eglise de Nicosie pour euls,[ll] successeurs et leur lieutenens, sauve autrui raizon.[mm]

Jures: sire Charles Bon,[nn] sire Jorge Roumy, sire Lois,[oo] sire Jehan Guozel fraire.

[a]et à son caziau *om* M [b]tient M [c]ce *add* M [d]jusques M [e]courtiles M [f]trouveront M [g]ordenée M [h]messire M [i]s' M [j]Philippe M [k]Verny M [l]herberges M [m]la dicte M; eglise *exp* V [n]à dire M [o]dessusdis M [p)-q]par... faire *om per homeoteleuton* M [r]*corr* V [s]appareiller M [t]luiage M [u]s'espouze M [v]doreenavant *exp* V [w]la dicte M [x]assize M [y]prebstre M [z]aura M [aa]només M [bb]suxeseurs M [cc]dix M [dd]come M [ee]esse *exp* V [ff]leurs M [gg]l'assize M [hh]dessusdicte M [ii]ou leu] o leur M [jj]dessusdicte M; et le chapittre *exp* V [kk]dessusdit M [ll]leur *add* M [mm]raison M [nn]Bonsat M [oo]Loys M

[1]La Monte reads "Leron" from the Paris ms.; M has "[Nevilles?]".

113

Nicosia, house of the Seneschal 1329 May 13

Same as #109, but written in French instead of Latin. It varies from the Latin version in a couple of respects:
1. It states that prior to Guy of Ibelin's death the five priests shall chant masses and perform the divine offices in a place of Guy's own choosing, and in the chapel only following his death, unlike in the Latin.
2. As in the Latin version, it states here that on the death of one of the priests, his successor must be presented to the archbishop, etc. It does not say, however, that this must be done within three months, but, like the Latin version, it states that the archbishop and the cathedral chapter of Nicosia shall have the power to appoint a new priest should Guy's heirs neglect to do so within three months of the last priest's death (L #109, pp. 482-83).

M: Mas Latrie, Hist. Chypre, III, pp. 723-25

CXIII

In nomine Domini, amen. Anno Nativitatis eiusdem M° CCC XXI°X, indictione XII, die XIII mensis Maii, pontificatus sanctissimi in Christo patris et domini, domini Iohannis pape XXII, anno XIII°,[a] per presens publicum instrumentum pateat universis presentibus et futuris quod, in presentia mei

notarii infrascripti et testium subscriptorum ad hoc specialiter vocatorum et rogatorum, magnificus vir dominus Guido de Ybellino, senescalcus regni Cipri, ex certa scientia dixit, narravit, ordinavit, et fecit, pro se et heredibus suis in perpetuum, in omnibus et per omnia, ut hic inferius in Galico continentur:

"Con ce soit chose que le tres hault et puissant roy[b)] Hugue, de Iherusalem et de Chippre, donnast liberaument et franchement à messire Gui de Ybellin, senescal du reaulme de Cipre, mil besanz chacum[c)] an, assenés sur les rentes du casal de Sivorie, que il les peust[d)] amohener et faire tous les grés et volentés de tout ou de partie, si come il li pleust ou volsist, ensi come il appartient par le don et escrist qui fut faict de ce, veullant le dit senechal pourveir de ce à l'ame de luy et de ses ancesseurs et successeurs, ordene et devise et faict de la dite monée pour amohne en la magniere desous devisée. C'est assavoir que il fait et ordene cincq[e)] assize [73r] de prestres, c'est assavoir de II c. besanz chacune que montent lesdis[f)] mil besanz chacum an. Et veant que les dittes assises et dis prestres se doient paier chacum an perpetuellement de la dite soue rente de M[g)] besanz que le dit seigneur roy li a donné, par la magniere et termines qui apert per[h)] li don que se doibvent[i)] faire les paiées et ordenés.[j)] Et veult que il, tant com il sera en vie, et ses hoirs perpetuellement, ordenent et facent et constituissent en les dictes assises[k)] telz[l)] prestres come il voldront estant chacum prebtre si come il ordeneront en sa vie en la dicte assise et servise. Et pour ce il ordene et veult que les dis prebtres qui seront ordonnés[j)] par lui et ses hoirs recevent chacum la ditte quantité de II c. besans à la secrète du roi, des rentes de Sivorie, si come il est ordené par le dit don. Et de ce il les mette et ordonne et son lieu que, si come il les peult et doibt recevoir par le dit don, ensi chacum[c)] des dis prebtres puisse et doie recepvoir la ditte[m)] quantité, si come il est dit desus[n)] et ordonné. Et que telle raison, demande et requeste il puissent avoir comme le dit senescal ha ou ses hoirs peussent avoir chacune année par le dit don, et veult que les dis prebtres déent chanter leur messes et office faire en la vie continuellement, là où il plaira au dit senescal. Et apres le decet[o)] dou dit senescal, que il déent chanter et faire le dit office en la capella que il a fait massonner au jardin de son ostel de Nicosie perpetuellement. Pourquoi en la ditte besongne le dit senescal à sei[p)] et à ses hoirs reserve raisson de patronaige entierement, comme celui qui du sien propré, pour aulmosne et pour l'ame de lui, pour reverence de Dieu, a ordonné et ordonne cest chose. Et se il advenist que aulcun des desusdis prebtres moroit, que ledis senescal ou ses hoirs deust presenter au dit arcevecque, ou à ses successeurs, le prebtre qui[q)] fut à ordonner. Le quel le dit archevecque soit tenu de ordonner, se il sera souffizant, à ce. Et veult que de cest chose nulle personne ne se doie traveillier se non seulement luy[r)] et ses hoirs, comme dit est. Et veult et ordonne que se il advenist que ses hoirs fussent negligens de ordener[s)] d'aulcuns des dis prebtre[t)]

quant il defalist, que pour celle fois l'archevesque et le chapittre desdis de Nicosie qui seront par le temps qui est[u] advenir, le doieyile[v] ordonner en leuc des dis hoirs pour celle fois que il[w] fussent negligens, come dit est. Et que puis la raison et l'ordonement tourne à ses dis hoirs perpetuellement, comme dit est. E le tens de la dicte negligence se entende de III[x] mois, c'est assavoir du jour que il defailist d'aulcun desdis prebtres. Et se il advenist que il defailist des hoirs du dit[y] senescal, c'est assavoir que nul ne fut des descendens de luy, ne mal ne femelle, il veult et ordonne que adons l'ordination desdis prebtres appartiengne perpetuaument[z] à l'arcevesque et à ses successeurs et au chapitre de l'eglise de Nicosie, sans representation d'aulcune personne,[aa] par aiussi[bb] que les dis prebtres asquelz[cc] se doient donner les assizes soient couvenables."

De predictis autem omnibus et singulis, idem dominus senescalcus rogavit me, notarium infrascriptum, quod publicum conficerem instrumentum, quod quidem instrumentum in testimonium premissorum mandavit sui sigilli appensione muniri. Acta fuerunt hec Nicosie, in domo prefati domini senescalci, in quadam camera ipsius domini senescalti.[dd] Presentibus nobilibus viris dominis Ansel[73v]mo de Bria, Iohanne de Furno, Iohanne de Monte Olivo, Raimundo de Conchis, Iohanne de Coquelies, Guidone l'Amirail, Guidone Coste, militibus; et venerabili viro, domino Petro Frissione, canonico Famagustano et assisio ecclesie Nicosiensis; et sapienti et discreto viro, domino Matheo de Pascalibus, iudice domino Iherusalem et Cipri regis illustris; et domini Paulo Medici, testibus ad predicta vocatis specialiter et rogatis. Et ego, Iohannes de Galiana, publicus imperiali auctoritate notarius, predictis presens fui, et ea rogatus scripsi, et in hanc publicam formam redegi, signoque meo consueto signavi.

a)anno XIII° *om* M b)roi M c)chacun M d)peut M e)cinq M f)lesdits M g)mil M h)par M i)doivent M j)ordonés M k)assizes M l)tels M m)dite M n)dessus M o)deces M p)soi M q)*iter* V r)lui M s)ordenner M t)prebtres M u)à *add* M v)doient M w)ils M x)trois M y)mai *exp* V z)perpetuanment M aa)persone M bb)ainssi M cc)asquels M dd)senecalci M

114

Avignon 1348 September 24

Letter of Pope Clement VI to Archbishop Philip of Nicosia, permitting him to come to the Apostolic See (L #122, p. 485).

Previously unedited.

CXIIII:[a] Quod possit redire ad curiam

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Cum de licentia et beneplacito sedis apostolice ad ecclesiam tuam Nicosiensem commissum in ea tibi cure pastoralis officium impleturus ducas te presentialiter conferendum, nos personam tuam claris exigentibus meritis favore[b] apostolico prosequentes ut postquam in partibus regni Cipri, ubi ecclesia memorata consistit, auctore Deo, te esse contigerit, si et cum tibi placuerit inde ad sedem apostolicam veniendi plenam tibi auctoritate apostolica tenore presentium licentiam elargimur. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Avinionis, VIII kalendas Octobri, pontificatus nostri anno septimo.

a)CXIV L b)i *add* V

115

Avignon 1345 July 16

Pope Clement VI to Archbishop Philip of Nicosia in response to his requests, agreeing that certain persons excommunicated for visiting the Holy Sepulchre and other holy sites without permission from the Apostolic See could be absolved in accordance with standard ecclesiastical procedure, which included the imposition of penances. The archbishop could also grant dispensations to such persons sentenced over other irregularities or excesses so that they could celebrate divine offices or participate in them or other functions, but not contract marriages in defiance of the See of St Peter (clavium) (L #110, p. 483).

M: Mas Latrie, Hist. Chypre, III, pp. 736-37

CXV: Littera absolutionis faciende illis de Cipro qui absque auctoritate Apostolica Sanctum Sepulcrum visitaverunt.[a]

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Sincera devotio[b] et affectus benivolus quibus nos et Romanam revereris ecclesiam promeretur ut illa tibi liberaliter concedamus per que animarum saluti proficere valeas aliorum. Hinc est quod nos, tuis supplicationibus inclinati, ut quascumque personas de Cipro que ad hoc humiliter petierint ad excommunicationis[c] et aliis sententiis quas, ex eo quod Sepulcrum Dominicum et alia loca sancta

ultramarina absque sedis apostolice licentia,[d] causa devotionis visitarunt, incurerunt, hac vice dumtaxat, auctoritate apostolica, iuxta formam ecclesie consuetam, absolvere ac eisdem personis singulariter singulis iniungere penitentiam salutarem quam, secundum Deum, animarum suarum saluti[e] videris expedire, et alia que de iure fuerint iniungenda. Et cum personis eisdem super irregularitate, si quam alique ex ipsis huiusmodi ligate sententiis, celebrando divina vel se immiscendo eisdem, vel alias occasione premissa, non tamen in contemptum clavium, contraxerunt, dispensare valeas, plenam fraternitati tue concedimus tenore presentium facultatem. Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno[f] quarto.

[a] *rubric om* M [b] devotione L *dans incipit* [c] excomunicationibus M [d] licencia M [e] *corr ex* salute V [f] primo *exp* V

116

Avignon 1345 July 16

Pope Clement VI wrote to Archbishop Philip of Nicosia, in response to the latter's requests, giving him the power to grant absolution to up to 200 people for violently assaulting members of the clergy, even to the extent of bloodshed. The absolution did not apply to people who had killed or maimed clerics, or who had laid violent hands on bishops or abbots, or who had inflicted injuries in violation of canon law. Archbishop Philip had maintained that the length and difficulty of the journey from Cyprus to the Apostolic See made it arduous for both clergy and laity to go there for obtaining the absolution they humbly sought. These persons were to be absolved in the customary manner of the church and should be enjoined to perform due penance. The absolution would extend to them even if persons bound by such sentence had participated in or celebrated divine offices. None, however, were to contract marriages in defiance of the See of St Peter (clavium) (L #111, p. 483).

Previously unedited.

CXVI: Littera absolutionis ab iniectione manuum temere violenta de II c. personis [74r]

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepisco[a] Nicosiensi, salutem et apostolicam benedictionem. Devotionis tue[b] sinceritas, quam ad nos et Romanam geris ecclesiam, promeretur ut, personam tuam paterna benivolentia prosequentes, illa tibi favorabiliter concedamus per que aliis te valeas reddere gratiosum. Hinc est quod nos, tuis supplicationibus inclinati, ut clericos et personas ecclesiasticas et etiam seculares, de Cipro ad sedem apostolicam, propter prolixitatem et dificultatem itineris, pro obtinendo

absolutionis beneficio, cum indigent accedere, ut asseris, commode nequeuntes, qui hoc humiliter petierint usque ad numerum ducentorum ab excommunicationis sententiam quam, pro violenta manuum iniectione in clericos et personas ecclesiasticas usque ad effusionem sanguinis, citra tamen mortem seu mutilationem membrorum, et nisi iniectio manuum huiusmodi fuerit in episcopum vel abbatem, et etiam pro transgressione canonum, incurrerunt, postquam passis iniuriam vel illis[c] ad quos pertinet, si non satisfecerunt, satisfecerint competenter, hac vice dumtaxat, auctoritate apostolica, iuxta formam ecclesie consuetam absolvere, ac iniungere clericis et personis eisdem singulariter singulis pro modo culpe penitentiam salutarem quam, secundum Deum, et animarum saluti videris expedire, et alia que de iure fuerint iniungenda, et cum clericis et personis eisdem super irregularitate, si quam alique ex ipsis eisdem ligate sententiis celebrando divina vel se miscendo eisdem vel alias occassione premissa, non tamen in contemptum clavium, contraxerunt, dispensare valeas, plenam fraternitati tue concedimus tenore presentium ffacultatem.[d] Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno quarto.

[a]*lege* archiepiscopo [b]tua L *dans incipit* [c]q *exp* V [d]*sic*

117

Avignon 1348 October 7[1]

Letter of Clement VI to Philip, archbishop of Nicosia, granting him the power to absolve penitents from penalties incurred for minor sins and irregularities over which the Pope has power. Which privilege was to be valid for at least one year following Philip's arrival on Cyprus (L #123, pp. 486-87).

T: Tautu. Acta Clementis VI, #140 (p. 225)

CXVII: Littera commissionis penitentiariorum dispensationis ab irregularite[a] domini nostri pape[b]

Clemens[c] episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem.[d] Cum, sicut nobis exponere curavisti, in civitate et diocesi ac provincia tuis Nicosiensi sint[e] nonnulle persone excommunicationum, suspensionum, et interdictorum penis[f] et sententiis ac peccatis aliis innodate, pro quibus foret sedes apostolica consulenda et persone ipse, pro eo quod civitas, diocesis, et provincia predicte ab eadem sede non modico spacio interposito, etiam freto, distant,[g] sedem predictam adire commode nequeant, absolutionis beneficium a penis, sententiis, et peccatis

huiusmodi petiture, nos personarum ipsarum animarum saluti occurrere cupientes et gerentes, de circumspectione tua fidutiam[h] in Domino specialem, omnes et singulas personas civitatis et diocesis ac provincie predictarum,[i] que huiusmodi excommunicationum, suspensionum, et interdictorum penis et sententiis ac peccatis aliis innodate fuerint, et[j] ab aliis[k] petierint humiliter se absolvi a penis, sententiis, et peccatis huiusmodi,[l] eis dumtaxat, a quibus minores penitentiarii dicte sedis possunt confitentes eis absolvere, absolvendi, iniunctis eis pro modo culpe penitentia salutari et aliis que de iure fuerint iniungenda ac super irregularitate, si quam persone ipse huiusmodi sententiis et[m] penis seu earum aliqua ligate divina, non tamen [74v] in contemptum clavium, celebrando aut immiscendo se illis vel in susceptis ordinibus ministrando, forsitam[n] contraxerunt, dispensandi fraternitati[o] plenam concedimus auctoritate apostolica tenore presentium facultatem. Proviso quod, persone predicte eis, quibus ad satisfactionem tenentur, satisfaciant competenter. Presentibus post unum annum, a tempore ingressus tui in regnum Cipri[p] numerandum, minime valituris. Datum Avinionis,[q] nonas[r] Octobris, pontificatus nostri[s] anno septimo.

[a]*lege* irregularitate [b]*rubric om* T [c)-d)]Clemens... benedictionem] venerabili fratri archiepiscopo Nicosiensi, salutem, etc. T [e]sunt T [f]poena T [g]distat T [h]fiduciam T [i]praedictorum T [j]eas,<si> T [k]eis T; fuer *exp* V [l]<ab> *add* T [m]ac T [n]forsitan T [o]tuae *add* T [p]Cypri T [q]Avinione T [r]nonis T [s]pontificatus nostri *om* T

[1]L has October 8, incorrectly.

118

Avignon — 1345 July 16

Pope Clement VI wrote to Archbishop Philip of Nicosia in reply to his request, informing him that he could promote all his familiares who had continuously lived in his household without seeking any licence, so long as there were no other canonical obstacles, regardless of any papal rulings to the contrary (L #112, p. 483).

Previously unedited.

CXVIII: Littere ut omnes familiares undecumque existant possint[a] ad omnes sacros ordines promoveri, nullius alterius licentiam[b] requisita

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Ut erga sedem apostolicam eo amplius tue crescat devotionis affectus, quo eam benigniorem in tuis et aliorum oportunitatibus te senseris invenisse, devotionis tue precibus

inclinati, ut omnes et singulos familiares tuos continuos commensales tuis insistentes, et qui in futurum insistent, obsequiis ad omnes ordines promovere valeas, cuiuscunque licentia minime requisita, dum modo aliud canonicum non obsistat quibuscunque constitutionibus apostolicis nequaquam obstantibus, fraternitati tue auctoritate presentium indulgemus. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignitationem omnipotentis Dei et beatorum apostolorum[c] eius Petri et Pauli se noverint incursurum. Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno quarto.

[a]ut *exp* V [b]*lege* licentia [c]p *exp* V

119

Avignon 1345 July 16

Pope Clement VI wrote to Archbishop Philip of Nicosia in reply to his request for permission to visit in person the Holy Sepulchre and other holy sites across the sea from Cyprus along with 200 companions , notwithstanding papal prohibitions and rulings to the contrary, or worldly and spiritual penalties which could be incurred and borne on account of this. His companions should be given similar leave, since he could not make the pilgrimage easily without them. The pope granted him his request, so long as neither he nor his companions did anything or caused anything to happen during their visit which could result in the benefit or favour of those hostile towards the Christain faith (L #113, p. 484).

Previously unedited.

CXVIIII:[a] Littera quod possimus cum decenti committiva Sanctum Sepulcrum et alia loca sancta visitare

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Tue[b] devotionis exigentibus meritis votis tuis, libenter annuimus, et petitiones tuas in his que honeste postulas, quantum cum Deo possumus, favorabiliter exaudimus. Cum itaque sicut oblate nobis tue petitionis series continebat, tu, zelo tue devotionis accensus, Sepulcrum Dominicum et alia loca sancta ultramarina desideres personaliter visitare, nos, tuis in hac parte supplicationibus inclinati, quod tu, cum decenti comitiva, Sepulcrum et alia loca supradicta, quibuscumque prohibitionibus, constitutionibus, et processibus sedis apostolice in contrarium factis, habitis, seu etiam promulgatis, penas et sententias spirituales et

temporales continentibus nequaquam obstantibus, ex causa predicta hac vice valeas visitare aliaque, nichilominus pro huiusmodi visitatione deferre, ac etiam exhibere, sine quibus peregrinatione huiusmodi commode adimplere non posses, dum modo tu vel aliquis de dicta comittiva ad partes illas nulla alia deferatis, vel deferri faciatis, que in profectum vel favorem hostium fidei Christiane [75r] redundare debeant, fraternitati tue tenore presentium indulgemus. Nulli ergo omnino[c] hominum liceat hanc paginam nostre concessionis infringere nec ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno quarto.

[a]CXIX L [b]tum L *in incipit* [c]omnino *exp* V

120

Avignon 1345 July 16

Letter of Pope Clement VI to Archbishop Philip of Nicosia in response to his requests, whereby the archbishop was granted the power to grant the office of apostolic notary to clerks who had been deemed suitable after a thorough examination by the archbishop, who were neither married nor set up in holy orders, and who had first taken the standard oath connected to the appointment, which was appended to the end of the pope's letter.

Up until then candidates for this office had been accustomed to journey to Rome to be appointed, but the archbishop had been granted these powers so that the skills for drawing up legitimate contracts should not be lost (L #114, p. 484).

M: Mas Latrie, Hist. Chypre, III, pp. 737-38

CXX: Littera gratie de certis tabellionibus creandis auctoritate appostolica.[a]

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Ne contractuum[b] memoria deperiret inventum est tabellionatus officium, quo contractus[c] legittimi ad cautelam presentium et memoriam futurorum manu publica notarentur. Inde interdum sedes apostolica predictum officium personis que ad illud reperiuntur ydonee concedere consuevit, ut illud prudenter et fideliter ubilibet exequantur, et ad eas[d] in hiis que ad officium ipsum pertinent fiducialiter recurratur. Tuis itaque supplicationibus inclinitati, fraternitati tue concedendi auctoritate apostolica predictum officium, sed clericis non coniugatis nec in sacris ordinibus constitutis, quos ad illud post diligenter[e] examinationem ydoneos esse

repereris, iuramento prius ab eorum quolibet iuxta formam presentibus annotatum recepto, plenam et liberam concedimus tenore presentium facultatem. Forma autem[f] iuramenti quod quilibet ipsorum prestabit clericorum talis est:

"Ego, clericus non coniugatus nec in sacris ordinibus constitutus, ab hac hora in antea fidelis ero beato Petro et sancte Romane ecclesie ac domino meo, domino[g] Clementi pape VI, et sussessoribus[h] suis Romanum[i] pontificibus, canonice intrantibus. Non ero in consilio, auxilio, consensu, vel favore ut vitam perdant aut membrum, vel capiant[j] mala captione. Consilium quod mihi per se vel litteras aut nuncium magnifestabunt, ad eorum damnum nemini pandam. Si vero ad meam noticiam aliquid devenire contingat quod in periculum Romani pontificis aut ecclesie Romane vergeret, seu grave damnum, illud pro posse impediam. Et si hoc impedire non possem, procurabo bona fide id ad noticiam domini pape preferri.[k] Papatum Romanam[l] et regalia Sancti Petri et iura ipsius ecclesie, specialiter si qua eadem ecclesia in civitate vel terra de qua oriundus sum habeat, adiutor eis ero ad deferendum[m] et retinendum seu recuperandum contra omnes homines. Tabellionatus[n] officium fideliter exercebo. Contractus in quibus exigitur[o] consensus partium fideliter faciam, nil addendo vel minuendo, sine voluntate partium, quod substantiam contractis[p] immutet. Si vero in conficiendo aliquod instrumentum, unius solius partis sit requirenda voluntas, hoc ipsum faciam, ut scilicet[q] nil addam vel minuam quod immutet facti substantiam, contra voluntatem ipsius. Instrumentum non conficiam de aliquo contractu in quo sciam intervenire seu intercedere vim vel fraudem. Contractus in prothocollum redigam. Et postquam in prothocollum redigero, maliciose non differam contra voluntatem illorum [75v] vel illius quorum est contractus super eo conficere publicum[r] instrumentum, saulvo[s] meo iusto et consueto salario. Sic me Deus adiuvet et hec Dei sancta[t] evangelia."

Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno quarto.

[a] *rubric om* M [b] contractum L *dans incipit* [c] M *legit* contracti, *et corr ad* contractus [d] eos M [e] *corr ad* diligentem M [f] aut[em] M [g] *om* M [h] successoribus M [i] Romanis M [j] capiantur M [k] referri M [l] Romanum M [m] *corr ad* defendendum M [n] *corr* V [o] exigetur M [p] contractus M [q] nichil *exp* V [r] pubblicum M [s] salvo M [t] Dei santa *inv* M

121

Avignon 1345 July 16

Letter of Pope Clement VI to Archbishop Philip of Nicosia in response to his request, whereby the archbishop was granted leave to depart from and return to Cyprus on single journeys on

several occasions whenever he deemed fit, regardless of any rulings or practices to the contrary (L #115, p. 484). The rubric of this letter appears to have been written by Archbishop Philip himself.

Previously unedited.

CXXI: Littere ut possim eundo vel redeundo exire insulam Cipri quandocumque nobis videbitur expedire[1]

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Ad personam tuam[a] nobis et apostolice sedi devotam effectu benivolo prosequentes, libenter tibi concedimus illa que fore conspicimus oportuna. Tuis itaque supplicationibus inclinati, ut insulam Cipri exire et ad illam redire semel et pluries quotiens tibi oportunum videbitur, ordinatione vel observantia contrariis nequaquam obstantibus, libere ac licite valeas fraternitati tue tenore presentium indulgemus. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli, apostolorum eius, se noverit incursurum. Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno IIII°.

[a]personam tuam] perpetum tuum L *dans incipit*

[1]Notice that the title is written in the first person singular, presumably in Philip's own words.

122

Avignon 1345 August 1

Pope Clement VI wrote to Archbishop Philip of Nicosia in response to his petitions granting him the power of granting leave to 100 people desirous of visiting the Holy Sepulchre and other holy places across the sea from Cyprus for devotional purposes. The persons concerned could visit these places once, regardless of papal prohibitions or rulings to the contrary, or any spiritual or temporal penalties normally applicable, so long as they did nothing or caused nothing to be done which would promote or favour the enemies of the Christian faith (L #118, pp. 484-85).

Previously unedited.

CXXII: Littere gratie concesse ut C personis possit concedi licentia visitandi Sanctum Sepulcrum

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Ex devotionis tue et interne sinceritatis affectu, quibus nos et Romanam ecclesiam revereris, inducimus ut petitiones tuas per quas aliis etiam proficere valeas ad exauditionis gratiam admittamus. Tuis itaque supplicationibus inclinati, concedendi licentiam hac vice auctoritate nostra centum personis Sepulcrum Dominicum et alia loca sancta ultramarina causa devotionis visitare volentibus, ut ipsi et eorum quilibet Sepulcrum et loca predicta semel dumtaxat quibuscumque prohibitionibus, constitutionibus, et processibus sedis apostolice in contrarium factis, habitis, seu etiam promulgatis, penas et sententias spirituales et temporales continentibus, nequaquam obstantibus, ex causa predicta valeant visitare aliaque, nichilominus pro huiusmodi visitatione deferre et etiam exhibere sine quibus peregrinationem huiusmodi commode adimplere non possent, dum modo ipse persone seu earum[a)] aliqui ad partes illas nulla alia deferant vel deferri faciant que in profectum vel favorem hostium fidei Christiane redundare valeant, ffraternitati[b)] tue tenore presentium concedimus facultatem. Datum Avinionis, kalendas Augusti, pontificatus nostri anno quarto.

[a)]*corr* V [b)]*sic*

123

Avignon 1345 August 1

Letter from Pope Clement VI to Archbishop Philip of Nicosia, informing him of the pope's favorable response to his request to be able to grant a penitential indulgence of 100 days to those attending his celebration of the divine offices or his preaching, whether in the church, city, diocese, or province of Nicosia, or in the presence of King Hugh IV, or the queen of Cyprus, following the genuine confession and repentance of these persons (L #119, p. 485).

Previously unedited.

CXXIII: Littera ut divina officia solemniter celebrando vel in predicationibus possit concedi C dies de indulgentia

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Ffidei[a)] puritas ac sincere devotionis affectus, quibus Deum et Romanam ecclesiam revereri

dignosceris, nos imducunt[b)] ut ea que a nobis postulas tibi favorabiliter concedamus. Hinc est quod nos, tuis suplicationibus inclinati, ut quotienscumque te infra [76r] ecclesiam vel civitatem aut diocesim seu provinciam tuas Nicosienses, vel in presentia carissimorum in Christo filiorum nostrorum J.[c)] regis seu regine Cipri illustrium, divina officia solemniter celebrare, aut per predicationis ministerium proponere contingerit verbum Dei possis auctoritate apostolica omnibus vere penitentibus et confessis ibidem presentibus centum dies de iniunctis eis penitentiis misericorditer relazare, fraternitati[d)] tue plenam et liberam tenore presentium concedimus facultatem. Datum Avinionis, kalendas Augusti, pontificatus nostri anno IIII.

[a)]fides L *dans incipit* [b)]*lege* inducunt [c)]*lege* H [d)]*corr ex* fraternitate V

124

Avignon 1347 September 19

Letter of Clement VI to Philip, archbishop of Nicosia, granting an indulgence of 100 days to all who contribute towards the repair or building of the cathedral of St Sophia of Nicosia (L #120, p. 485).

E: Enlart, Camille, Gothic Art and the Renaissance in Cyprus, ed. et trans. D. Hunt (London 1987), pp. 87-88, n. 45
M: Mas Latrie, Hist. Chypre, III, p. 739

CXXIIII:[a)] Indulgentia pro fabrica ecclesie Nicosiensis[b)]

Clemens episcopus, servus servorum Dei, universis Christi fidelibus presentes litteras inspecturis, salutem et apostolicam benedictionem. Ecclesiarum[c)] fabricis manum porrigere adiutricem pium apud Deum et meritorium[d)] reputantes, frequenter Chrisi fideles ad impendendum ecclesiis ipsis[e)] auxilium nostris litteris exhortamur, et ut ad id eo fortius animentur quo magis ex hoc animarum commodum se speraverint adipisci, nonnunquam pro hiis temporalibus suffragiis spiritualia eis munera, videlicet remissiones et indulgentias, elargimur. Cum itaque sicut pro parte venerabilis fratris nostri Philippi, archiepiscopi Nicosiensis, nobis extitit intimatum, ecclesia Nicosiensis pro parte complenda seu reparanda existat[f)] opere non modicum sumptuoso, ac propterea sint ad id pie fidelium[g)] elemosine oportune, universitatem vestram rogamus, monemus, et hortamur attente nobis[h)] in remissione peccaminum iniungentes quatinus[i)] de bonis nobis[h)] a Deo collatis ad ipsius ecclesie

reparationem seu consumationem operis huiusmodi pias elemosinas ac[j] gratta[k] caritatis subsidia erogetis,[l] ut per subventionem vestram huiusmodi opus ipsum[m] valeat consumari, et vos per hec et alia bona que, Deo inspirante, feceritis, ad eterne beatitudinis gaudia pervenire possitis. Nos enim de omnipotentis Dei misericordia et beatorum Petri et Pauli, apostolorum eius, auctoritate confisi, omnibus vere penitentibus et confessis qui manus ad hoc porrexerint adiutrices centum dies de iniunctis eis penitentiis misericorditer relaxamus, presentibus post viginti annos minime valituris, quas mitti per questores districtius[n] inhibemus, eas, si secus actum fuerit, carere iuribus decernentes.[o] Datum Avinionis,[p] XIIII kalendas[q] Octobris, pontificatus nostri anno VI°.

[a]CXXIV L [b]? *eraz V ante rubric; rubric om* M [c]*corr ex* ecclesiamam V [d]*corr ex* meriturium V [e]ipsius E [f]extitisset E [g]fedelium E [h]vobis EM [i]quatenus E [j]*om* E [k]gratia E [l]subrogetis E [m]*om* E [n]districtus E [o]decernimus E [p]Avenionis E [q]kalendarum E

125

Avignon 1348 September 23[1]

Pope Clement VI wrote to Archbishop Philip of Nicosia, acknowledging receipt of his request. In this request, the archbishop had pointed out that there were noble, powerful, and other persons of both sexes on Cyprus who encountered great difficulty in getting married because the peoples and nations around them were infidels. It was not easy for them to come in person to the Apostolic See to obtain a dispensation on account of the great distance between Rome and Cyprus by sea. On account of the above the archbishop had asked Clement to provide a fitting remedy for the problem. The pope's response was favourable, and so he allowed six couples related within the prohibited fourth degrees of consanguinity or affinity, and who had married not knowing this, to remain married. He also allowed a like number of men and women similarly related, but wishing to marry, to contract marriage vows and remain in the married state, either all at the same time or progressively, according to expediency. The children from such marriages were to be considered fully legitimate (L #121, p. 485).

M: Mas Latrie, Hist. Chypre, III, p. 740

CXXV: De dispensatione matrimoniorum[a]

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Personam tuam,[b] tuis claris exigentibus meritis, paterna benivolentia prosequentes, votis tuis quantum cum Deo possumus libenter annuimus,[c] illaque tibi concedimus gratiose per que te possis aliis reddere gratiosum. Sane petitio[d] tua nobis nuper

exhibita continebat quod in regno Cipri sunt multe notabiles et potentes ac alie inferiores persone utriusque sexus que in dicto regno personas quibus decenter se possent copulare matrimonialiter minime reperiunt; quare pro huiusmodi matrimoniis ad circumpositas nationes et gentes, pro eo quod infideles sunt, recurrere nam presumunt, et sedem apostolicam pro dispensationis gratia obtinenda, ex eo quod regnum ipsum ad eadem sede non modico spacio maris distat, facile adire non possunt. Quare nobis humiliter supplicasti ut, cum multum expediat modicum illud[e)] quod in partibus illis Christianitas [76v] obtinet, in caritate ac unitate invicem conservari, providere super hoc de[f)] oportuno remedio dignaremur. Volentes igitur tuis votis favorabiliter in hac parte tuis supplicationibus inclinati, cum sex viris et totidem mulieribus qui quarto consanquinitatis vel affinitatis gradu coniuncti, huiusmodi tamen consanguinitatis vel affinitatis ignari, matrimonia invicem alias legittime[g)] contraxerunt quod in huiusmodi matrimoniis remanere, et cum totidem aliis viris[h)] et mulieribus dicti regni simili consanguinitatis vel affinitatis[i)] gradu coniunctis volentibus invicem matrimonialiter copulari, quod huiusmodi matrimonia contrahere ac in eis postquam contracta fuerint licite remanere valeant, simul vel successive dispensandi prout id in Deo salubriter cognoveris expedire, prolem susceptam et suscipiendam ex huiusmodi matrimoniis legittimam decernendo fraternitati[j)] tue plenam concedimus hac vice auctoritate apostolica tenore presentium facultatem. Datum Avinionis, VIIII[k)] kalendas Octobris, pontificatus nostri anno septimo.[l)]

[a)]*rubric om* M [b)]suam L *dans incipit* [c)]annuimns M (*typo*) [d)]pe[ti]tio M [e)]regnum *add ut corr* M [f)]*om* M [g)]legitime M [h)]*corr ex* piris V [i)]*corr ex* affenitatis V [j)]paternitati M [k)]*corr ex* VIII V; VIII M [l)]VII M

[1)]As the text shows, the ms. has VIIII kalends of October, corrected from VIII. La Monte read VIII, and thus dates this document to 24 September, like #114 above. The corrected date would seem the desired one.

126

Avignon 1348 October 7[1)]

Stephen, cardinal priest of SS John and Paul and papal peniteniary, wrote to Archbishop Philip of Nicosia in response to the latter's requests for the absolution, according to the customary manners of the Church, of 50 clergy and lay persons from sentence of excommunication which they had incurred under provincial and synodal statutes for maintaining concubines. He granted the archbishop the power to commute the sentences to one of suspension, and they were to be cautioned not to maintain concubines at their homes

or in other houses. They were to be similarly pardoned for other infractions they had committed in the perfomance of the divine offices or in administering orders, if these had been committed through naïvety or ignorance, but not if committed in disregard of the authority of St Peter (in contemptum clavium), notwithstanding canonical rulings to the contrary(L #124, p. 486).

Previously unedited.

CXXVI: Littera quod possit absolvere tenentes concubinas

Venerabili in Christo patri, domino Philippo, Dei gratia archiepiscopo Nicosiensi, Stephanus, miseratione divina tantum Sanctorum Iohannis et Pauli presbiter cardinalis, salutem et sinceram in Domino caritatem. Porrectis nobis ex parte vestra supplicationibus, quantum cum Deo possumus, favorabiliter annuentes, auctoritate domini pape cuius penitentiarie curam gerimus, absolvendi in forma ecclesie consueta quinquaginta clericos vel laicos a generali excommunicationis sententia, si quam concubinam seu concubinas tenendo per statura provincialia vel synodalia aut alias incurrerint, et iniuncta inde eorum cuilibet pro modo culpe penitentia salutari, dictisque clericis ad tempus prout expedire videritis suorum ordinum executione suspensis, demum sufficienti ab eorum quolibet cautione recepta quod in sua vel aliena domo non teneat de cetero concubinas, cum future vice meritum culpam preterite redimet, super irregularitate quam sic ligati in suis, non tamen in contemptum clavium, sed per simplicitatem et iuris ignorantiam ordinibus ministrando vel aliis divinis se officiis immiscendo contraxerunt, alio non obstante canonico, dispensandi, paternitati vestre liberam concedimus tenore presentium facultatem. Datum Avinionis, nonas Octobris, pontificatus nostri anno septimo Clementis pape VI.

[1)]La Monte reads October 8, although V has the Nones.

127

Avignon | 1348 October 7[1)]

Stephen, cardinal priest of SS John and Paul, wrote to Archbishop Philip of Nicosia, informing him by the authority of the pope whose penitentiary he was, and in response to his requests, that he had granted the archbishop the power to absolve in accordance with the customs of the Church 50 clergy and laity from any sentence of excommuncation incurred for violently laying hands on clerics and religious. The absolution was applicable whether blood had been drawn or not, but did not cover other excesses, outrages or difficulties visited upon them following the full satisfaction given for the injuries suffered. The archbishop was also given the faculty of dispensing from the performance of due penance those clerics who had

had such penance imposed on them for infractions committed in the course of administering orders or in performing the divine offices, so long as these had been committed through naïvety or ignorance of canon law, and not through disregard of the authority of St Peter, despite canonical obstacles to the contrary (L #125, p. 486).

Previously unedited.

CXXVII: Littera quod possit absolvere ab iniectione manuum in clericos

Venerabili in Christo patri, domino Philippo, Dei gratia archiepiscopo Nicosiensi, Stephanus, miseratione divina tituli Sanctorum Iohannis et Pauli presbiter cardinalis, salutem et sinceram in Domino caritatem. Porrectis nobis ex parte vestra supplicationibus quantum cum Deo possumus favorabiliter annuentes, auctoritate domini pape cuius penitentiarie curam gerimus, absolvendi in forma ecclesie consueta quinquaginta clericos vel laicos ab excommunicatione canonis, si quam incurrerint, pro violenta iniectione manuum in clericos et religiosas personas, usque et citra sanguinis effusionem, absque tamen excessu alio dificili vel enormi post com[77r]petentem satisfactionem iniuriam passis exhibitam, et iniuncta inde eorum cuilibet pro modo culpe penitentia salutari et aliis que de iure fuerint iniungenda, dictisque clericis[a] ad tempus prout expedire videritis a suorum ordinum executione suspensis, demum suffragantibus sibi meritis alioque canonico non obstante super irregularitate[b] quam sic ligati in suis, non tamen in contemptum clavium, sed per simplicitatem et iuris ignorantiam, ordinibus ministrando vel aliis divinis se officiis immiscendo contraxerunt, dispensandi, paternitati vestre liberam concedimus tenore presentium facultatem, presentibus post minime valituris. Datum Avinionis, nonas Octobris, pontificatus nostri domini Clementis pape VI anno VII.

[a]*corr supralin ex* clericos V [b]*corr supralin ex* irregularite V

[1]La Monte has October 8th again, but V had the Nones.

128

Avignon 1345 July 16

Pope Clement VI wrote to Archbishop Philip of Nicosia pointing out that he had recently heard that certain persons in the city and diocese of Nicosia had built oratories and chapels on their own initiative in their houses, which were insufficiently endowed. On account of this they disregarded the parish churches where they existed, to the great detriment of the latter,

The archbishop was ordered to forbid all who were set up in priestly orders from celebrating the divine offices in such chapels or oratories on pain of ecclesiastical censure, and to impose this penalty on all disregarding this ruling, without appeal (L #116, p. 484).

Previously unedited.

CXXVIII: De capellis non dotatis casandis

Clemens episcopus, servus servorum Dei, venerabili fratri Philippo, archiepiscopo Nicosiensi, salutem et apostolicam benedictionem. Nuper ad audientiam nostram fide digna relatione pervenit quod nonnulli tuarum civitatis et diocesis Nicosiensis in propriis[a] suis domibus in eisdem civitate seu diocesi consistentibus propria auctoritate capellas et oratoria etiam indotata temere construxerunt, propter que matrices contempnunt ecclesias quarum parochiani existunt in parrochialium ipsarum ecclesiarum non modicum detrimentum. Quo circa nos, volentes super hiis de oportuno remedio providere, fraternitati tue, de qua fiduciam in Domino gerimus specialem, per apostolica scripta committimus et mandamus, quatinus omnes et singulos in presbiteratus ordine constitutos volentes in eisdem capellis et oratoriis divina officia celebrare, ut a celebratione huiusmodi omnino desistant, per censuram ecclesiasticam auctoritate nostra compellas, contradictores[b] censura simili, eadem auctoritate appellatione postposita, nichilominus compescendo. Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno quarto.

[a] *corr ex* proprii V [b] per l *exp* V

129

Avignon 1345 July 16

Pope Clement VI wrote to King Hugh IV of Cyprus informing him that he had recently heard of certain nobles and others who had been excommunicated by Archbishop Philip of Nicosia and his suffragan bishops and officials for refusing to pay the tithes they owed to the Church, as well as for other matters. They contempuously disregarded these sentences, to the grave peril of their souls and to the outrage of many persons. Since it was fitting for those whom fear of God did not recoil from evildoing to be coerced by worldly discipline, the king was asked to apply such punishment against such nobles and lay persons so that on giving full satisfaction they would return to the unity of the Church, and he would be rewarded by God for doing so (L #117, p. 484).

M: Mas Latrie, Hist. Chypre, III, pp. 738-39

CXXIX: Contra excommunicatos non solventes decimas[a)]

Clemens episcopus, servus servorum Dei, carissimo in Christo filio Hugoni, regi Cipri illustri, salutem et apostolicam benedictionem. Nuper ad audientiam nostram fide digna relatione pervenit quod nonnulli de regno tuo, tam nobiles quam alii, ex eo quod decimas debitas ecclesiis recusabant solvere et recusant vel aliis, per venerabilem fratrem nostrum Philippum, archiepiscopum Nicosiensem, vel eius suffraganeos aut eorum officiales, rite excommunicationum sententiis innodati existunt. Quas quidem sententias damnabiliter vilipendunt in animarum suarum periculum et scandalum plurimorum. Cum igitur dignum sit ut quos divinus timor a malo non revocat temporalis coherceat disciplina, excellentiam regiam rogandam duximus et ortandam, quatinus sic eosdem nobiles et laicos ob reverentiam apostolice sedis et nostram ut, premissa satisfactione condigna, ad ecclesie redeant unitatem, temporali cohertione compellas quod a Deo acquiras premium. Nosque devotionem regiam dignis exinde in Domino laudibus attollamus.[b)] Datum Avinionis, XVII kalendas Augusti, pontificatus nostri anno IIII.[c)]

[a)]*rubric om* M [b)]attolamus M [c)]quarto M

130

Nicosia 1353 May 18

Archbishop Philip of Nicosia caused the following to be put in writing, so that his successors and the church of Nicosia could never consider themselves absolved from implementing his mandate. This was done with the consent of Salvus of Cyprus the deacon, Alexander of Alexandria the cantor, and the canons and chapter of the church of Nicosia who had been specially summoned to witness this charter by the sound of bells, rung by Peter Beghini, the notary, to the treasury of the cathedral of Nicosia, although many of them were not present, nor on the spot from which they should have been summoned by law and by the custom of the church of Nicosia. It was made known that the annual rents of 400 white bezants, which were to be used for implementing the following provisions, had been purchased and acquired from the revenues of the casale of Pelendri in the diocese of Limassol, which belonged to Prince John of Antioch, son of King Hugh IV of Cyprus.

On her husband's orders, and with the consent of both John and King Hugh, Alice of Gibelet, wife of John of Remes, had sold this income for a lump sum of 6,400 white bezants on 11 March 1353, to our lord king. This income was subsequently granted by investiture to the dean of the cathedral of Nicosia, Salvus of Cyprus. For the good of the cathedral chapter, the treasury, and the church of Nicosia, the archbishop then granted Salvus the right of collecting the above income on behalf of the archiepiscopal treasury, as well as the house of a certain Sir Eustace of the Two Horses, located on land of the church of Nicosia by the graveyard of

St Michael of Nicosia. This house had been pledged to the church of Nicosia by way of repaying certain debts, and had been in its possession since the death of Sir Eustace. It was now rented to Sir Nicholas of Negroponte, a scribe of the archiepiscopal treasury, on a lifetime basis and for an annual rent of 15 white bezants.

The above incomes, received by Salvus of Cyprus on behalf of the canons, cathedral chapter, treasury, and church of Nicosia, were now conceded by the archbishop for the following ends:
1) The foundation of a chapel or an assise attached permanently to the church of Nicosia, to be maintained by a priest on a lifetime basis. Following his death another priest would replace him and the priest so endowed would celebrate masses for the souls of the parents and benefactors of the archbishop, the canons, and the chapter. On days where something impeded him from so doing, another priest could take his place. His income would amount to 176 white bezants per year, of which 88 would accrue to him every Christmas, and the balance on the anniversary of the birth of John the Baptist. He would also receive 30 frumentii of corn on All Saints' Day.
2) The feast of the Holy Trinity, which came soon after Pentecost, was to be solemnly celebrated by the church of Nicosia. The proceeds from the celebration of this feast were to go toward remedying deficiencies of the archbishopric, as was the custom with other feasts. Solemn vigils were to be chanted on this day for the souls of the living and those of the parents and benefactors of the archbishop, the canons, and the chapters. The archiepiscopal treasury was to grant 25 bezants for distribution and other matters on this day, in accordance with the custom of the Church, for purchasing candles, the ringing of bells, and for the college of canons.
3) The feast of St Barnabas was to be solemnly celebrated every June, given that this apostle had preached in Cyprus and obtained a martyr's crown there. Vigils were to be established, in accordance with the ruling of a former legate of the Apostolic See, as well as in celebration eight days after this feast (octabus). From the rental incomes acquired above, 25 bezants were to be distributed on this day for purchasing candles, ringing church bells, and for distribution among the college of canons.
4) The feast of the martyr St Lawrence, and a celebration on the eighth day after that of St Martin, a bishop and confessor were to be solemnly celebrated as major feasts, since by the rulings of the Church vigils were attributed to the former and celebrations on the eighth day to St Martin throughout the world, as though to two glowing candles.
5) In order that the celebration which took place eight days after the dedicatory anniversary of the cathedral of Holy Wisdom should not clash with St Martin's day, celebrated in November, Archbishop Philip ruled, with the assent of the canons and the cathedral chapter, that the feast which occurred eight days after the anniversary of the cathedral's dedication should be celebrated in the evening of, or on the day preceding, St Martin's day. This was on the understanding that none of the customary events of the celebration taking place eight days after the dedication of the cathedral were to be omitted.
6) It was resolved to celebrate with due solemnity the feast of St Epiphanius, bishop and confessor, who had served Christ by preaching on Cyprus and had died on the island. His head moreover was currently venerated among other relics in the cathedral. From the above rental incomes 15 bezants were assigned for distribution on his feast day, for purchasing candles and for the college of canons.
7) The feast of St Blasius, a bishop and martyr, which occurred in February, was to be celebrated solemnly in the church of Nicosia, both as regarded the divine service and regarding the pealing of bells and lighting of candles, together with other events.

For the implementation of the above, the archbishop earmarked 15 white bezants from the rents obtained from the house of the late Sir Eustace of the Two Horses, which were to be distributed in the customary manner for buying candles and to the college of canons. These rents were to be paid by Sir Nicholas of Negroponte for as long as he rented the house, and then by the treasury of the archbishopric. Any surplus from the rents was to be used for the good of the church, and should remain in the archiepiscopal treasury. These things were carried out in the treasury of the church of Nicosia, and were to be written, read, and publicised by the public notary of the church, and were to be sealed (L #126, pp. 486-87).

Previously unedited.

CXXX

In nomine Domini, amen. Nos Philippus, permissione divina Nicosiensis archi[77v]episcopus, volentes ante omnia providere ut successores nostri qui pro tempore fuerint seu nostra Nicosiensis ecclesia non possint se ex infrascriptis per nos statuendis vel ordinandis reputare gravatos in futurum, de consilio et assensu venerabilium virorum dominorum Salvi de Cipro, decani, Alexandri de Alexandria, cantoris, Balduini de Clavaro, Iohannis de Verni, et Iacobi Gazantis, canonicorum, et capituli nostri et eiusdem nostre Nicosiensis ecclesie, ad infrascripta omnia et singula ad sonum campane per seniorem Petrum Beghini, notarium, nuncium nostrum iuratum, more et loco consueto in[a] thesauraria nostre Nicosiensis ecclesie specialiter citatorum et congregatorum, cum plures non essent tunc presentes, residentes nec in loco, unde ad hoc citari vel vocari deberent de iure aut consuetudine ipsius nostre ecclesie Nicosiensis, quadringentos bissantos albos de Cipro renduales annuatim, quos pro infrascriptis perficiendis emimus et acquisivimus super casale de Pelendrio illustris domini, domini principis Iohannis de Lisignano Antiocheni et filii serenissimi principis et domini Hugonis, Ierusalem et Cipri regis, diocesis Nimociensis; quos de mandato et assensu viri sui vendidit nobis domina Alixia de Biblet,[b] sponsa Iohannis de Remes, pro precio sex milium quadringentorum bissantorum albarum[c] de Cipro, de voluntate et expresso assensu illustris principis et domini nostri, domini Hugonis, divina providentia Ierusalem et Cipri regis, ac prefati domini[d] principis, filii sui, ipso domino nostro rege nos die lune XI[a] mensis Martii, anno domini millesimo trecentesimo quinquagesimo tertio, indictione VI, investiente prout constat ex[e] scripturis secrete sue et marescalchie sue et expresse contra in secreta nostra archiepiscopali venerabili viro, domino Salvo de Cipro, eiusdem nostre Nicosiensis ecclesie decano, nomine et vice totius capituli nostri et[f] secrete nostre et pro ecclesia nostra recipienti, concedimus, damus, et irrevocabiliter donamus, atque perpetuo assignamus levandos et percipiendos perpetuo annis singulis per secretam nostram archiepiscopalem predictam et quandam domum quondam senioris Eustachii de Duobus Equis, sitam in territorio nostre

Nicosiensis ecclesie iuxta cimiterium Sancti Michaelis de Nicosiensi,[g] cui sunt confines a duabus partibus careria publica, ab alia parte domus Pauli de Ierusalem, et ab alia domus servorum dicte nostre Nicosiensis ecclesie,[h] et nobis applicatam pro debito certe quantitatis ad quod ex certis et manifestis causis nobis tenebatur tempore obitus sui prefatus Eustachius. Quam domum concessimus causa habitationis sue senioris Nicole de Nigroponte scriptori secrete nostre ad vitam suam pro XV bissantis solvendis singulis annis per ipsum seniorem Nicolam. Quos redditus dicto domino Salvo recipienti ut supra, nomine et vice canonicorum et capituli nostri et secrete ac ecclesie nostre dedimus et assignavimus pro infrascriptis omnibus et singulis oneribus et expensis per nos statuendis et ordinandis, substinendis et supportandis in omnibus et per omnia prout in capitulis per nos inferius annotatis continetur et particulariter asseritur et ascribitur, quorum primum capitulum sic incipit:

Quoniam sancta et salubris est cogitatio pro animabus decedentium exorare atque offerre Deo sacrificia pro eisdem, idcirco nos Philippus, Dei gratia archiepiscopus Nicosiensis, volentes prospicere saluti anime nostre, de voluntate et assensu canonicorum et capituli nostri ut supra, facimus, ordinamus, creamus, atque assignamus unam capellaniam seu assiziam perpetuam in ecclesia nostra Nicosiensi, dictam communiter De Requiem; de qua capellania seu assizia ac prebenda necnon fructibus proventubus[i] et obventionibus ipsius providere habeat et debeat, quandocunque eandem vacare con[78r]tigerit, archiepiscopus eiusdem ecclesie Nicosiensis qui pro tempore fuerit, una cum consensu et voluntate capituli sui Nicosiensis alicui sufficienti et ydoneo sacerdoti residenti, et qui residere teneatur in officio ecclesie et eiusdem assizie prout moris est in aliis[j] assiziis. Ita quod sacerdos in eadem assizia legittime constitutis et institutis[k] celebrare habeat et debeat singulis diebus missam in eadem ecclesia, et alias preces prout Deus sibi ministrabit fundere pro anima nostra parentum et benefactorum nostrorum, nisi in celebratione misse aliquibus diebus esset ex causa rationabili impeditus quibus possit per alium sacerdotem ydoneum facere celebrari, una die pro qualibet ebdomada voluntati et conscientie sue relicta. Et quia dignum et congruum est ut qui altari servit de altari vivere debeat, idcirco volumus et ordinamus ut idem sacerdos sic ut premittitur institutis[l] singulis annis pro victu suo percipiat et percipere de bonis debeat[m] et[n] redditibus per nos ut supra emptis, datis, donatis, et assignatis dicto venerabili viro, domino decano, et secrete ecclesie nostre Nicosiensis bissantos albos de Cipro centum septuaginta sex, videlicet in festo Nativitatis Dominice bissantos octuaginta octo, et in festo nativitatis beatis Iohannis Baptiste totidem.

Item, triginta modia frumenti in festo omnium sanctorum. Quos centum septuaginta sex bissantos renduales et triginta modia frumenti rendualia sibi assignamus perpetuis temporibus persolvendos annis singulis in Nicosiensi

per secretam nostram archiepiscopalem. Item, ordinamus et statuimus de voluntate, assensu, et consilio canonicorum et capituli nostri ut supra ut in eadem nostra Nicosiensi ecclesia celebretur anno quolibet festum Sancte Trinitatis, videlicet Dominica sequenti proxime festum Penthecostes, solemniter tanquam festum principale tam in officio quam in campanis luminaribus et quibuscumque aliis solemnitatibus faciendis etiam processionaliter. Ita quod de secreta nostra archiepiscopali dentur distrubutiones et alia consueta perpetuo in eodem festo prout est consuetum fieri in eadem ecclesia in aliis festis principalibus et processionalibus.

Item, ordinamus ut supra quod eadem die ante vesperas dicantur vigilie solemnes pro defunctis, et sequenti die missa singulis annis pro anima nostra post transitum huius vite, et etiam interim pro animabus parentum et benefactorum nostrorum. Ita quod de predicta secreta nostra archiepiscopali de prefatis redditibus per nos emptis eidem secrete ut supra donatis et assignatis dentur perpetuo annis singulis bissanti vigintiquinque pro distributione et aliis in eodem anniversario iuxta morem ecclesie necessariis ac etiam oportunis, videlicet pro cereis bissanti sex, et pro pulsatione campanarum bissanti[o)] quatuor et residuum pro collegio.

Item, ordinamus et statuimus ut supra quod festum Sancti Barnabe apostoli, quod celebratur III° idus Iunii, fiat et solemnizentur[p)] ut duplex tam in officio quam in campanis luminaribus atque quibuscunque aliis solemnitatibus in eadem ecclesia nostra Nicosiensi fieri consuetis. Qui beatus apostolus hic in insula Cipri post multorum laborum certamina atque predicationis insignia coronam martirii est ademptus. Cui etiam ex ordinatione quondam legati sedis apostolice sunt in toto regno Cipri instituta vigilia et octabe. Et pro distributione et aliis necessariis in eodem festo assignamus super eandem secretam nostram archiepiscopalem de redditibus per nos emptis necnon donatis et assignatis ut supra vigintiquinque bissantos renduales perpetuo solvendos annis singulis pro distributione et aliis necessariis in eodem festo Sancti Barnabe, videlicet in thesauro pro cereis [78v] bissantos tres, et pro pulsatione campanarum bissantos duos, et residuum pro collegio.

Item, considerantes quod divina dispositio que numquam in sua operatione fallitur iuxta singulorum merita consuevit tribuere gloriam et honorem quod nobis sancta Romana ecclesia tanquam aliarum superior et magistra in sanctorum honorificentia manifestatur et decet, nos Philippus, Dei gratia archiepiscopus Nicosiensis, statuimus et ordinamus, de voluntate et assensu canonicorum et capituli nostri predicti ad hoc vocatorum et congregatorum ut supra, ut de cetero annis singulis in ecclesia nostra Nicosiensi festa beati Laurentii, martiris, cui ex institutione ecclesie sunt atribute vigilia et octabe,

atque beati Martini, episcopi et confessoris, cui ex communi observatione ecclesie attribuuntur octabe per universam orbem tanquam duorum candelabrorum luminis victorie martirum atque triumphantium confessorum portantium celebrentur atque solemnizentur tam in officio quam in luminaribus et campanis et in quibuscumque aliis in eadem ecclesia nostra consuetis tanquam semiduplicia. Et ut octabe festi dedicationis eiusdem ecclesie nostre Nicosiensis non habeant impedire festum beati Martini, in die videlicet III idus[q)] Novembris, qua ipsius festum beati Martini universalem per totum orbem celebratur, statuimus et ordinamus simili modo de assensu et voluntate canonicorum et capituli nostri prefati ut supra, quod festum octabarum predicte dedicationis in eadem ecclesia celebretur et solemnizetur in vigilia seu die precedenti festum beati Martini, sic quod de contingentibus consuetis festi eiusdem dedicationis octabarum nichil die eadem omittatur.

Item, statuimus et ordinamus de voluntate et consensu dictorum canonicorum et capituli nostri, ad hoc specialiter vocatorum et congregatorum ut supra, ut festum beati Epiphanii, episcopi et confessoris, in eadem ecclesia nostra Nicosiensi a modo tanquam semiduplex celebretur ut supra, qui in angone huiusmodi pro Christi nomine certans post virtutum atque predicationis insignia hic in insula Cipri victor migravit ad celos, cuius caput inter alias sanctas reliquias in eadem Nicosiensi ecclesia presentialiter venerant. Et pro distributione et aliis necessariis atque secundum morem ecclesie fieri consuetis[r)] in festis semiduplicibus nos assignamus de redditibus per nos emptis et donatis ut supra annis singulis pro qualibet predictarum festivitatum bissantios quindecim, renduales perpetuo et solvendos super secretam nostram archiepiscopalem, videlicet bissantios tres pro cereis, et residuum pro collegio.

Item, statuimus et ordinamus de voluntate,[s)] assensu, et consilio canonicorum et capituli nostri, more solito congregatorum ut supra, quod festum beati Blasii, episcopi et martiris, quod celebratur III nonas Februarii, solemnizetur tanquam semiduplex prout alias ordinavimus in eadem ecclesia nostra Nicosiensi, tam in officio quam etiam in campanis luminaribus et aliis quibuscumque solemnitatibus in dicta nostra Nicosiensi ecclesia fieri consuetis.

Et pro predictis[t)] perficiendis et complendis, assignamus super luagium prefate domus quondam Senioris Eustachii de Duobus Equis, site in loco supradicto, et nobis applicare ut supra, videlicet bissantos XV renduales perpetuo singulis exsolvendos et convertendos in premissis iuxta morem [79r] ecclesie nostre supradicte, videlicet bisantos tres pro cereis et residuum per collegio. Quos XV bissantos volumus solvi per predictum seniorem Nicolas[u)] de Nigroponte annis singulis quamdiu prefatam domum per nos sibi assignatam tenebit, et postmodum successive per secretam nostram archiepiscopalem, proprietate et omni iure eiusdem domus eiusdem ecclesie et secrete nostre perpetuo remanente.

Residuum autem, quod de predictis redditibus superfuerit, volumus in commodo et in utilitate ecclesie nostre predicte et secrete archiepiscopalis remanere. In quorum omnium testimonium et efficatiam pleniorem, presentes nostras ordinationes et statura[v)] de voluntate et assensu canonicorum et capituli nostri predicti scribi, legi, et publicari mandavimus per notarium nostrum publicum infrascriptum, et sigillorum, videlicet nostri et capituli, munimine roborari. Acta fuerunt hec Nicosie[w)] in thesauraria ecclesie nostre Nicosiensis sepedicte, die XVIII mensis Maii, anno nativitatis Domini millesimo trecentesimo quinquagesimo III°, indictione sexta. Presentibus omnibus predictis, et venerabilibus et discretis viris, dominis Goffredo Spanzota, archidiacono Famagustano et officiali ecclesie Nicosiensis; Petro Trencapodii, priore cimenterii Sancti Michaelis de Nicosia[w)]; Raymundo de Ybellino, Paphensi canonico; fratre Iacobo Amianensi Ordinis Predicatorum et capellano dicti domini archiepiscopi; ac presbitero Benedicto de Sasolis, presbitero Iohanne Pascalis, presbitero Balliano de Anthiochia, assisiis ecclesie Nicosiensis prefate; et pluribus aliis dicte ecclesie assisiis testibus ad premissa vocatis specialiter et rogatis.

[a)] *lac add* V [b)] *lege* Gibelet [c)] *lege* alborum [d)] regis *exp* V [e)] v *exp* V [f)] *corr ex* er V [g)] *lege* Nicosia [h)] *corr ex* ecclesia V [i)] *lege* proventibus [j)] assiis *exp* V [k)] constitutis et institutis] *lege* constitutus et institutus [l)] *lege* institutus* [m)] de bonis debeat *corr V* [n)] *supralin* V [o)] *corr* V [p)] *lege* solemnizetur [q)] *corr* V [r)] *corr ex* consuetus V [s)] et *exp* V [t)] *corr supralin ex* dictis V [u)] *lege* Nicolam [v)] *lege* statuta [w)] *corr ex* Nicosiensis V

130a

(Place and date as above)

Two-fold attestation of the notary Gerard Tauri of Parma concerning #130.

Previously unedited.

Et ego, Gerardinus Tauri de Parma, publicus apostolica et imperiali auctoritatibus notarius, predictas ordinationes et statuta de mandato dicti reverendi patris et domini mei, domini Nicosie archiepiscopi, scripsi, legi, et[a)] publicavi coram ipso et canonicis ac capitulo predictis atque in hanc publicam formam redegi signoque meo solito signavi in testimonium omnium premissorum. Et constat mihi notario suprascripto de octo iuncturis superius factis in marginibus. Quarum prima est indictionibus Iohannis de Lisignano; secunda est indictionibus et filii serenissimi principis et domini, domini Hugonis, Ierusalem et Cipri regis; tertia est indictionibus una die pro qualibet

ebdomada voluntati et conscientie sue relicta; quarta est indictionibus, videlicet pro cereis, bissantos sex et pro pulsatione campanarum bissantos quatuor, et residuum pro collegio; quinta est indictionibus, videlicet in thesauro pro cereis bissantos III, et pro pulsatione campanarum bissantos duos, et residuum pro collegio; sexta est indictionibus, videlicet bissantos tres pro cereis, et residuum pro collegio; septima est indictionibus, videlicet bissantos III pro cereis et residuum pro collegio; octava est indictionibus, residuum autem, quod de predictis redditibus superfuerit, [79v] volumus in comodo et utilitate ecclesie nostre predicte et secrete archiepiscopalis remanere. Et constat etiam mihi notario suprascripto de cancellatura superius facta in facie nigra folii precedente. Quare dicte[b)] iuncture et dicta cancellatura non fuerunt facte vicio sed addite pro maiori et evidentiori intellectu et declaratione.

[a)]pl *exp* V [b)]san *exp* V

Et ego, Gerardinus Tauri de Parma, publicus apostolica et imperiali auctoritatibus notarius prescriptus, iuncturas et cancellaturam propria manu scripsi et feci; ideo me subscripsi in testimonium premissorum.

131

Montefiascone, Bagnarea diocese 1368 May 29

Pope Urban V wrote to the archbishop of Nicosia over a complaint recently forwarded to him by King Peter I of Cyprus. Although the kings of Cyprus together with the members of the royal household were accustomed to journey from the royal palace on various occasions to the cathedral of Nicosia, together with all practising Catholics of the city of Nicosia, to hear the divine offices on Sundays and feast days, as well as for receiving the ecclesiastical sacraments, many barons, knights, and townspeople resident in the city were not doing so. Instead, while professing to be faithful, they were having their children christened in their own houses, taking marriage vows there, having masses chanted, and celebrating other divine offices on Sundays and feast days, whereby the cathedral was left deprived of its spiritual children and empty.

Furthermore, many noble and ordinary women of the city, while orally professing themselves Catholics, opposed this by their customs and deeds, visiting the churches of Greeks and schismatics in order to hear the divine offices in accordance with the rites of those opposed to the precepts of the Roman Church, to the detriment of the faith and of its devotees in the East. On account of this it had been requested of the pope on the king's behalf to find a remedy for these problems. Wishing to do so, the pope ordered the archbishop, who if necessary was to invoke the king's aid to this end, to recall from these abuses persons of both sexes resident in Nicosia, the other cities of Cyprus, or their immediate vicinities, and authorised him to mete out canonical punishments or other penalties at his discretion.

Thereby they would be compelled to go and return to their churches to hear the divine services and partake of the ecclesiastical sacraments.

Given however that the king, his household, and certain nobles maintained sufficiently endowed chapels and regular priests, the archbishop according to his discretion could allow them on feast days to hear mass and other divine offices there lawfully (L #127, p. 487).

M: Mas Latrie, Hist. Chypre, III, p. 757
T: Tautu, Acta Urbani V, #143 (pp. 232-233)
Reg. Urban. V, #22343 (litt. communes) omits parts

CXXXI: Que les sacremens de l'eglise ne se doibvent donner aus hostels[a)]

Urbanus[b)] episcopus, servus servorum Dei, venerabili fratri archiepiscopo Nicosiensi, salutem et apostolicam benedictionem.[c)] Gravis procul dubio excessus est est oportuno discipline remedio coherendus noxios abusus inducere, et non lenis[d)] est culpa nec impunitati aut silentio relinquenda laude[e)] dignus consuetudines et observantias pretermittere salutates. Sane nuper carissimo in Christo filio nostro Petro, Cipri rege illustri, nobis expositione querula referente, non sine materia meroris accepimus quod, licet ad Nicosiensem ecclesiam metropolitica preditam dignitate reges Cipri qui fuerunt pro tempore aliique de domo regia eorundem, omnesque catholici Christicole de civitate Nicosiensi pro divinis audiendis officiis Domenicis ac festivis diebus pro ecclesiasticis sacramentis personaliter ire aut mittere consueverunt in casibus oportunis,[f)] processiones etiam ad eam fieri solitas sequi devote, ecclesiam ipsam sacramentalem eorum matrem debite honorando, prout etiam adhuc per dictum regem et eius domum atque familiam more catholico ac laudabili observatur. Tamen prohdolor instigante Diabolo, quam plures barones, milites, et burgenses in dicta civitate morantes orthodoxe fidei professores utinam, venerabilem huiusmodi laudabilem consuetudinem transgredi non verendo, eorum filios et filias in suis propriis et prophanis domibus faciunt baptizari, matrimoniorum solemnizari contractus, et in domibus ipsis eorumque cameris[g)] missas et alia officia dicta[h)] celebrari, dictam ecclesiam diebus dominicis et festivis quam orbatam spiritualibus filiis et vacuam relinquendo. Quotque[i)] magna pars nobilium et plebearum mulierum de civitate prefata, fidem catholicam quam voce profitentur contrariis moribus et operibus impugnando, Grecorum et scismaticorum frequentant ecclesias, iuxta eorum dissonum a Romane ecclesie forma ritum, in eisdem ecclesiis audiendo divina, in preiudicium et eversionem sepedicte fidei et fidelium consistentium in partibus orientis. Quare pro parte dicti regis nobis fuit humiliter supplicatum ut providere super hiis paterna diligentia curaremus. Nos igitur, cupientes morbos huiusmodi, ne perniciose ulterius serpere valeant, congruis antidotis subveniri, fraternitati tue in virtute sancte obedientie et sub excommunicationis pena tenore presentium, discrete[j)]

precipiendo, mandamus [80r] quatinus omnes et singulos[k)] utriusque sexus personas de predicta et aliis civitatibus regni Cipri aut eorum districtibus constitutas, quo[l)] catholice fidei professionum censenter, a prefatis abusibus, quantum cum Deo poteris, retrahere et revocare procures, penam canonicis sanctionibus constitutam vel aliam tue discretionis arbitrio imponendum,[m)] regis Cipri pro tempore existentis auxilio ad hoc, si opus fuit, invocato usque[n)] compelles ut suas ecclesias pro divinorum auditione ac pro ecclesiasticis sacramentis in oportunis[f)] casibus adeant, ad illas recurrant. Ita tamen quod rex prefatus, domus eius, et quidam de prefato regno Cipri barones, capellas solemnes habentes sufficienter dotatas et sacerdotibus fulcras,[o)] secundum tue prefate discretionis arbitrii,[p)] missam et alia dicta officia licite diebus audire valeant feriatis. Non obstante si aliquibus communiter[q)] vel divisim a sede apostolica sit indultum quod interdici,[r)] suspendi, vel excommunicari[s)] non possint per litteras apostolicas, non facientes plenam et expressam ac de verbo ad verbum de indulto huiusmodi mentionem. Datum apud Montem Flasconem, Balneoregensis diocesis, IIII kalendas Iunii, pontificatus nostri anno VI°.

[a)]rubric *om* T [b)-c)]Urbanus... benedictionem] venerabili fratri archiepiscopo Nicosiensi, salutem etc. T [d)]levis M [e)]*corr ex* ealide V [f)]opportunis M [g)]*corr* V [h)]divina M (*lege* divina) [i)]quodque M [j)]*corr ad* districte M [k)]singulas M [l)]que M [m)]*corr ad* imponendo M [n)]easque M [o)]*corr ad* fulcitas M [p)]*corr ad* arbitrium M [q)]comuniter M [r)]*corr ex* interdci V [s)]excomunicari M

131a

Nicosia, archbishop's chamber 1381 March 4

Notification that document #131 above was made public and collated at the above place and time, and witness by the people mentioned below, confirmed by the scribe William.

Previously unedited.

Colomatius.

Predicta bulla fuit publicata et collatio facta in camera reverendissimi in Christo patris et domini, domini B[erengarii?], permissione divina archiepiscopi Nicosiensis, eius domus archiepiscopalis Nicosiensis, presentibus venerabilibus et circumspectis viris, dominis Iohanne de Populo, decano; fratre Iohanne Peregrini, vicario et officiali Petro[l)] reguni; Bertrando Bonis, Bacholonie Rasfaie, canonicis Nicosiensibus, et Iohanne Graffionius, assisio

dicte ecclesie; sub anno nativitatis Christi millesimo CCC° octuagesimo primo, die lune IIII[a] mensis Martii, indictione IIII.

[1)]I.e., Peter II.

Et ego, Guillelmus Parineti, presbiter, Aureliani diocesis publicus apostolica et imperiali auctoritatibus notarius, et dicti domini, domini archiepiscopi, scriba, predictis publicationi, collationi, ac omnibus premissis dum sic ut premittitur, agerentur, et fierent, una cum prenominatis dominis cetibus presens fui, eaque rogatus per dominum, dominum archiepiscopum, scripsi, et publicavi, et in hanc publicam formam redigi, et manu propria etiam hic me subscribendo signo meo consueto signavi, in testimonium premissorum omnium requisitus et rogatus.

131b

Rome 1524 June 23

Notification concerning the completion of the present manuscript of the cartulary.

Previously unedited.

Quem quidem librum ego, Floridus Brisseti, clericus Lugdunensis, civis Romanus, curie causarum camere apostolice notarius publicus, ad me recipiens, ipso viso et perlecto, vidi, seu transumptum atque copiam per me notarium infrascriptum iuxta tenorem et formam libri privilegiorum cum originali auscultatam in omnibus et per omnia concordare repperi et inveni. Idcirco transumpsum huiusmodi sive actum auctenticum in formam publicam redigere curavi, signoque et subscriptione mei notavi, infrascripti consuetis signavi, ut eodem tanquam libro originali in quocumque foro sive iudicio et extra fides adhibeatur et adhiberi possit plenaria, super quibus omnibus et singulis premissis idem dominus Iohannes, procurator predictus, sibi a me notario publico infrascripto unum vel plura fieri atque confici petiit instrumentum [80v] et instrumenta.

In quorum omnium et singulorum premissorum fidem robur et testimonium premissorum hic me propria manu subscripsi. Datum et actum Rome, in officio mei notarii supra et infrascripti, sub anno, indictione, die, mense, et pontificato quibussupra, presentibus ibidem discretis viris, dominis Anthonio Mareti et Petro Fabri, clericis Bisuntinensis et Lugdunensis diocesum, testibus ad me premissa vocatis pariter atque rogatis.[1)]

Et ego, Floridus Brisseti, clericus Lugdunensis, civis Romanus, publicus auctoritate apostolica necnon curie causarum camere apostolice notarius, premissis omnibus interfui. Ideo hoc presens publicum transumptum instrumentum subscripsi et publicavi, una cum dicte curie causarum camere apostolice sigilli appensione, in fidem premissorum rogatus et requisitus.[2)]

1524 Iulius Io Ia bucta pro mensibus

Tax. ad grossos XII
N. L.

[1)]The next paragraph is in a new hand, presumably that of Floridus Brisseti.
[2)]The remainder of the page is is yet another hand.

(132)

Rome 1564 July 27[1)]

Pope Pius IV wrote to Solomos Petrides, the son of the priest Argyros of the casale of Ornithi, a lay person born in the diocese of Nicosia or in some other diocese, in response to the latter's petition. Livio Podocataro, a former archbishop of Nicosia, on account of his gratitude toward Solomos for the services he had rendered him and the church of Nicosia, had emancipated him and his family from serfdom, restoring them to the condition of primal freedom.

Nonetheless, Solomos was accountable to pay the annual census of the publicly announced law of Marzason for the animals in his possession, which for the smaller animals customarily amounted to five bezants for every hundred. He was also obliged, along with the other emancipated serfs, to pay a tithe for the larger animals to Livio Podocataro and to the archbishops of Nicosia succeeding him, as was more fully expanded in Livio's letters. Solomos and others had asked the pope for the above grant to be strengthened by Apostolic confirmation, and the pope responded favourably, while safeguarding the rights and protection of the Church in this matter. (L #140, p. 491).

M: Mas Latrie, Hist. Chypre, III, p. 539

[81r][2)] Pius episcopus, servus servorum Dei, dilecto filio Salomoni Petriti, filii pape[3)] Argiru casalis Ornithi, nato laico Nicosiensi vel alterius diocesis, salutem et apostolicam benedictionem. Cum a nobis[a)] petitur quod iustum est et honestum, tam vigor equitatis quam ordo exigit rationis, ut id per sollicitudinem officii nostri ad debitum perducatur effectum, sane pro parte tua nobis nuper exhibita petitio continebat, quod olim venerabilis frater Livius

Podochatharus,[b] archiepiscopus Nicosiensis, ob grata servitia per te ei et ecclesie Nicosiensi eatenus impensa, te, qui antea servus, seu mancipium rusticale dicte ecclesie existebas, manumisit, liberavit, et emancipavit, ac tibi meram et puram libertatem donavit, teque natalibus antiquis ingenuitatis et primevo nature iuri, quo omnes homines liberi nascebantur et servitus erat penitus ignota, restituit, ita tamen quod tu censum annuum ius marzasonis nuncupatum pro animalibus possessis prestari solitum de minutis animalibus, videlicet ad rationem quinque bisantiorum pro quolibet centenario. De maioribus et magnis vero illud idem quod tunc impendebas et quod ceteri ab huiusmodi servicio[c] rusticali emancipati impendebant, eidem Livio archiepiscopo et successoribus suis archiepiscopis Nicosiensis,[d] qui forent pro tempore, solvere tenereris, pro ut in patentibus litteris dicti Livii, archiepiscopi, desuper confectis dicitur plenius contineri. Quas quidem manumissionem, liberationem, emancipationem, donationem, et restitutionem a nobis apostolico petiisti munimine roborari. Nos igitur, tuis[e] in hac parte supplicationibus inclinati, manumissionem, liberationem, emancipationem, donationem, et restitutionem predictas, sicuti pie, et rite processerunt retento ecclesiastico patrocinio, authoritate apostolica approbavimus, et presentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostre approbationis et communitionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli, apostolorum eius, se noverit incursurum.[f] Datum Rome, apud Sanctum Marcum, anno incarnationis Dominice M°D°LIII°, sexto calendas Augusti, pontificatus nostri anno quinto.

Ego, Nicolaus Vacla, notarius cancellarie archiepiscopalis, ex authentico hic[g] ut supra nil addens vel minuens exemplavi et in fidem mandati subscripsi. [81v blank]

[a]vobis L *dans incipit* [b]Podochatharus M* [c]servitio M [d]Nicosiensibus M [e]-[f]tuis... Dei *om* M [g]hec M

[1]The manuscript and Mas Latrie wrongly have 1553. One should read MDLIV.

[2]La Monte (p. 489) maintains that this document is one of the loose sheets at the end of the Venice manuscript. Although it is in a new hand, it was in fact written on parchment originally bound with the cartulary itself, and the loose sheets of paper (now bound with the manuscript) begin afterwards. In fact, the Paris manuscript, on which La Monte and Mas Latrie base themselves, merely has "accedunt caractere recentiori" in the margin, and nothing about 'loose sheets'. See below, #132a.

[3]Throughout this document the scribe uses the classical 'ae' rather than the medieval 'e' where applicable.

(132a)

n.d.

Notification that the grants listed below were done under Archbishop "of Cyprus" Sebastian Priuli, legatus natus during the periods mentioned below, together with exemptions. introductions, and jurisdictions requested and observed by him, written in the hand of Louis Senturin, canon of Nicosia and apostolic and imperial notary and chancellor.

Previously unedited.

[82r][1)] Dominus Jesus, Marie virginis filius

Ad perpetuam rei memoriam inferius describentur et annotabuntur nonnulle concessiones facte per reverendum in Christo patrem et dominum, dominum Sebastianum Priolum, dignissimum Cipri archiepiscopum et legatum natum periodis et temporibus infradicendis et alique exemptiones, introitus, et iurisdictiones, per eundem requisite et observate eius archiepiscopatui et ecclesie Nicosiensi, scribente me Ludovico Venturino, dicte ecclesie canonico et cancelario, notarioque imperiali et apostolico.

[1)]Here begin the loose sheets attached to the end of the cartulary, as even the Paris manuscript notes in the margin: "___ feuilles de papier séparées, à le fin du cartulaire." We shall restart the foliation with an asterisk, and the document numbers will be given in parentheses.

(133)

(Nicosia?) 1496 November 24

Archbishop Sebastian Priuli confirmed the relinquishment of a flour mill by a certain James Urri (Syrian in origin) of the church of Nicosia to Gliassino Gadurangello, who had formerly possessed it, on the payment of an additional 80 white bezants. Together with the initial payment, this amounted to the 600 white bezants payable annually, and Gliassino was obliged to pay these 80 bezants following his initial payment of 520 white bezants. By the agreement reached he was obliged to pay every year 80 bezants to the sacristan of the above church, which matter was resolved by the advice, authority, and consent of the dean and canons of the church. Gliassino, acting for himself and his heirs regarding the said mill, had begun this payment and promised to continue it in future on a permanent basis (L #134, p. 490).

Previously unedited.

Die XXIIII mensis Novembris 1496

Prefatus reverendissimus dominus archiepiscopus confirmavit molendinum, relictum per quondam dominum Iacobum Urrium ecclesie

Nicosieni, Gliassino Gadurangello prout illud in antea habebat, solvendo de pluribus octuaginta monete Cipri, qui cum primo livello ascendent ad summam bisantorum sexcentorum, persolvendorum annuatim. Qui Glassianus ultra primam solutionem bisantorum quingentorum viginti, quos solvere tenetur parve procure ecclesie nostre[a)] memorate, obligatus est et per pactum espressum annuatim solvere sacriste ecclesie[b)] suprascripta bisantos octuaginta. Quibus omnibus intervenit consilium, auctoritas, et consensus venerabilium dominorum decani et canonicorum ecclesie sepedicte. Qui Gliassinus,[c)] agens per se et successores suos, in dicto molendino eandem solutionem incohavit, et illam perpetuis futuris temporibus continuare promissit.

[a)-b)]nostre... ecclesia *mg* V [c)]*corr ex* Glassimus V

(134)

(Nicosia?) 1496 December 28

According to the public privilege drawn up by Archbishop Sebastian Priuli, the mill named Paliorangaro, along with some lands of Anachora, was restored to John Nomikos and his heirs, the holders of the mill and lands attached, for the sum of six white bezants, payable annually as a tithe to the church of Nicosia. These tithes were to be paid in accordance with the lease terms of the Kingdom of Cyprus, according to which payment was due to begin in the following January (L #135, p. 490).

Previously unedited.

Die XXVIII mensis Decembris 1496

Memoratus reverendissimus dominus archiepiscopus, confecto super inde publico privilegio, reduxit molendinum nuncupatum Paliorangaro cum quibusdam terris de Anachora ad bisantos sex moneta Cipri, persolvendos annuatim, pro decimis ecclesie Nicosiensis per Ioannem Nomicho et suos heredes sive successores, possessores molendini et terrarum predictarum, de quibus solvuntur livellum regni Cipri, qua solutio incipere debet de mense Ianuarii proximi futuri. [82v]

(135)

(Nicosia?) 1496 February 23

Archbishop Sebastian Priuli established by the drawing up of a public privilege the grant of the benefices of St John and of Our Lady of Compassion, vacated following the death of John

Flatro, to John Plakotos, dean of the Cathedral of Holy Wisdom, since he disdained to receive it for himself. This collation was approved by the lieutenant and councillors of Cyprus, who had previously maintained that they had proprietary rights (ius patronatus) over the benefice, and had agreed that by the authority of this collation all revenues and produce of the benefice belonged to the said John, regardless of all provisions formerly observed (L #132, p. 489).

Previously unedited.

Die XXIII mensis Februarii 1496

Prenominatus reverendissimus dominus archiepiscopus constare fecit, per publicum et autenticum privilegium, quemadmodum spernit ad se (MG)[a] colatio[b] beneficiorum Sancti Ioannis et Misericordie,[1] vacari per obitum Calcerani Flattro. Ideo contulit[c] Ioanni Placoto, diacono Sancte Sophie. Quam colationem approbaverunt magnifici domini locumtenens et consiliarii Cipri, qui antea pretendebant habere in ipsis beneficiis iuspatronatus, et respondere fecerunt vigore dicte colationis ipsi Iohanni de omnibus fructibus et redditibus dicti beneficii, non obstantibus omnibus per antea observatis.

[a]spernit ad se *add i.m.* V [b]*lege* colationem [c]ideo contulit *add i.m.* V

[1]For the history of this church see Hackett (Papaioannou transl) III, pp. 42-45.

(136)

Nicosia 1497 November 20

A long-running controversy between Archbishop Sebastian Priuli of Nicosia and Philip of Nores, on one hand, and James Philermo, who rented out the royal dye-works from them, was settled by the decision of Andrea Venier, the Venetian lieutenant on Cyprus and councillor of the kingdom. Venier commanded James Philermo to pay without any delay tithes due on the said dye-works since he had first farmed it out, to the said archbishop or his lawfully appointed commissioners, and to pay future tithes with due punctuality, according to custom. If, however, some respect of justice had been overlooked, then the case could be referred before the Venetian courts, for it was desired that none should suffer injustice (L #136, p. 490).

M: Mas Latrie, Hist. Chypre, III, p. 537

Andreas Venerius, locumtenens, et consiliarii regni Cipri

Havendo lungamente in questi giorni udita et[a] intesa la controversia tra gli commessi del reverendissimo in Christo padre Sebastiano de Priolis, meritissimo arcivescovo Nicosiense, et presertim il spetabile cavalier domino Philipo de Nores, per una delle parte, et voi, senior Iacomo Philermo, come al presente appaltatore della tenzaria di questa reale, per l'altra parte, circa la

decima domandatavi dalla detta tenzaria per nome di esso reverendissimo monsignore, et havendo ancor circa questo voluto havere conveniente informatione presertim da questi nostri degnissimi segretarii, non ci parendo conveniente ne debito a buoni et veri Cristiani, specialmente intendendo quanto era sempre inclinato il serenissimo ducale stato nostro di Venetia alle cose et precetti divini. Idcirco, tenore presentium, commandiamo a voi, sopranominato appaltator nostro, che, senza altra renitentia, debbiate dare et satisfare la decima dell'antedetta tenzaria per il tempo che l'havete tenuta et de cetero terrete, secondo la conveniente et ragionevol consuetudine, intendendo tamen quella parte gli spetta secundo la giusta con[83r]suetudine al prelibato monsignor arcivescovo, overo a suoi legitimi[b] commessi, reservando tamen ragioni come ricerca la giustitia verso detta real in presentis, se ragion alcuna de iure ni[c] spetta, perchè di mente et desiderio nostro è che ad alcuno non sia fatto torto, imo, ut cuique reddatur quod suum est. In quorum omnium fidem has fieri, et pro more debite[d] roborari mandavimus. Leucosia,[1] die XX Novembris, 1497.

Hieronimus[e] de Petra de Alexandria, coadiutor de mandato extraxi ex actis cancellarie.

Et ego, Ludovicus Venerius, ecclesie Nicosiensis canonicus et cancellarius, ex autentico manupropria fideliter excripsi.[f]

[a]ed M [b]legittimi M [c]vi M [d]debito M [e)-f)]Hieronimus... excripsi *om* M

[1]Note that Nicosia is Leucosia, the Greek pronunciation, at the end of this mostly Italian document. Leucosia is also used in the next Latin document below where the only mention of 'Nicosia' is a scribal error for Nimosia, which is a new spelling of Limassol.

(137)

Nicosia 1496 October 6

Andrea Barbadico, acting on behalf of the Doge of Venice, together with the royal councillors Ambrosio Cantareno and Denato Raimundo had decided, on hearing the complaints of Archbishop Sebastian Priuli of Nicosia and the other Latin bishops, delivered on their behalf by procurators, that the tithes due to the archbishop and the Latin bishops could not be lost or defrauded through negligence or the lapse of time. It was the command and wish of the Venetian authorities for all who owed tithes to the Latin bishoprics to give a full account of the tithes owed. The scribes, baillis, castellans, and officials whose duty it was to draw up and deliver such accounts were obliged to render them in respect of the tithes to the Latin archbishop and bishops or their representatives, so that the said tithes would be paid in full under oath.

Those acting against the above, and any others found out to have defrauded them and not to have given a full and just account, would have to pay a fine of 25 ducats in addition to being convicted of perjury. Half of the fine would go toward constructing the walls of Famagusta, and the balance to his accuser, who would remain anonymous. Where the accuser had disappeared, the balance would go to the royal chamber (L #133, p. 490).

M: Mas Latrie, Hist. Chypre, III, pp. 492-93

Die VI Octobris 1496.

Magnifici ac clarissimi dominus Andreas Barbadicus, pro illustrissimo et excellentissimo ducali dominio Venetiarum et locumtenens,[a] Ambrosius Contareno et Donatus Raimundus, consiliarii regni[1] Cipri dignissimi, audita querella et lamentatione reverendi in Christo patris, domini Nicolai, dulcis Dei et apostolice sedis gratia episcopi Nicosiensis,[b] intervenientis nomine suo ac nomine reverendi in Christo patris, domini Ludovici Cipici, Dei et apostolice sedis gratia episcopi[c] Amocustani, et venerabilis domini Grati de Colinis, vicarii ac intervenientis nomine reverendissimi in Christo patris, domini Sebastiani de Priolis, Dei et apostolice sedis gratia archiepiscopi Leucosiensis, et magnifici domini Victoris de ca da Pesaro, fratris et gubernatoris reverendissimi domini Iacobi, Dei et apostolice sedis gratia episcopi Paphensis, indolentium non potuisse per elapsum nec posse de presenti consequi decimas reddituum et proventuum spectantium et[d] [83v] et pertinentium predictis archiepiscopatui et episcopatibus, imo[e] fuisse et esse deceptos et enormiter lesos cum evidenti damno ipsorum archiepiscopatus et episcopatuum prefatorum, sic etiam iubente ac volente illustrissimo ducali dominio, sedentes ante secretam sententiando, declaraverunt et terminaverunt quod omnes qui tenentur solvere decimas archiepiscopatui Leucosie, episcopatibus Paphi, Nimosie, et Amocuste debeant et obligati sint dare iustum et verum computum decimarum quas solvere et dare tenentur, et scribe, balii, castellani, et officiales quibus constituta est merces pro tenendis huiusmodi computis, teneantur et obligati sint dare, exhibere, et tradere reverendissimis domino archiepiscopo Leucosie et episcopis Paphi, Nimosie, et Amocuste, sive intervenientibus pro eis, iusta et vera computa omnium reddituum et proventuum spectantium et pertinentium pro decimis solvendis predictis archiepiscopatui et episcopatibus sub vinculo iuramenti. Et si contrafactum fuerit et aliquis eorum repertus fuerit defraudasse et non traddidisse verum et iustum computum, ut supra dictum est, quod ultra penam periurii cadat in penam ducatorum 25, medietas quorum applicabitur fabrice Amocuste, et alia medietas accusatori qui tenebitur secretus, et hoc toties quoties contrafecerit. Et si non extabit accusator, dicta medietas sit camere regie. Presentibus magnificis domino Paulo Trivisano, Iohanne de Aragonia, equitibus, et domino Gaspare Spalol, doctore, testibus.[f]

[a)]et locumtenens *inv* M [b)]*lege* Nimosiensis; Nimosiensis M [c)]Nicosiensis *exp* V [d)]*om* M (*ut debet*) [e)]immo M [f)]er *add* V

[1)]Catherine Cornaro, the last monarch of Cyprus, had abdicated in 1489, but the island still retains its title as a kingdom here, for the governance of a kingdom gave the Republic of Venice increased diplomatic prestige.

(138)

Nicosia 1510 September 24

Nicholas Pisaurus, lieutenant and councillor of the Kingdom of Cyprus, having heard both sides in this long-drawn out and controversial dispute, namely Grado of Colinis, the proctor of the Latin archbishop of Nicosia, who was the plaintiff, and Doctor Baptist Gazonus, proctor of the abbot and of the white (Praemonstratensian) monks of the Abbey of Bellapaïs, over the insubordination shown by the abbot and monks or friars of the abbey, and having seen and understood all aspects of the case, and especially the papal letter and the rights of the archbishopric, as well as those of the said Abbey of Bellapaïs, ruled that the abbot and monks should henceforth obey the archbishop, his suffragan, or vicar, or whoever was appointed over them, in accordance with the papal commands (L #137, pp. 490-91).

M: Mas Latrie, Hist. Chypre, III, p. 513

Pro reverendissimo archiepiscopatu Leucosie
Die XXIIII[a)] Septembris 1510, in solita audientia.

Magnifici et clarissimi dominus Nicolaus Pisaurus, locumtenens, et consiliarii regni Cipri, auditis partibus in contradictorio et longa [84r] disputatione, videlicet domino Grado de Colinis, canonico, interveniente nomine reverendissimi archiepiscopatus[b)] Leucosie, allegante contra dominum abbatem et fratres abbatie Blanche Cerinarum, sive dominum Baptistam Gazonum, doctorem, pro ipsis intervenientem, super recusatione obedientie prestande per predictos dominum abbatem et monacos sive fratres predicte abbatie, visis et intellectis omnibus et precipue breve apostolico et iuribus dicte archiepiscopatus, necnon et iuribus et privilegiis predicti monesterii et abbatie, sententiando terminaverunt quod ipsa abbatia et fratres subiaceant obedientie reverendissimi domini archiepiscopi et eius suffraganeo seu vicario uti superiori suo ordinario, iuxta mandata summi pontificis. Presentibus spectabili domino Petro Gullo, secretario, domino Ludovico de Lantis, senior[c)] Zacho Bragadino, et senior[c)] Bernardo Singlitico, testibus et aliis. Iohannes Sallam, vicecancellarius.[1)]

[a)]XXIV M [b)]archiepiscopi M [c)]ser M

[1)]Mas Latrie adds the date "Laus Deo, die XXX Martii 1547," which is probably the date for the *next* document, and Mas Latrie in fact read it as such (cf. p. 513, n. 3).

(139)

(Famagusta?) 1547 March 30[1)]

The vice-lieutenant and the councillor Bembo, who in the absence of the vice-councillor de Garzonibus, and at the behest of Ambrosio Podocataro, had both been summoned by Lawrence Bergomensi, the vicar of the archbishop of Nicosia who was also present on the court tribunal, declared against the obstinacy of the abbot of the abbey of the White Praemonstratensians (i.e. Bellapaïs) who although summoned to appear within the time-limit which bound them had not done so. Declaring themselves unable to intervene further in the dispute between the Latin archbishop and the abbey, they gave leave for juridical proceedings regarding the case to begin in the presence of the Latin bishop of Famagusta, who happened to be the apostolic judge-delegate in these lands (L #138, p. 491).

M: Mas Latrie, Hist. Chypre, III, pp. 537-38

Laus Deo, die XXX Martii 1547[a)]

Clarissimi domini vicelocumtenens et consiliarius Bembus,[2)] sedentes pro tribunali,[b)] absente viceconsiliario de Garzonibus iuxta instantiam domini Ambrosii Podocathari,[c)] commissi reverendi vicarii reverendissimi archiepiscopi Nicosiensis, presente ibidem ipso reverendo vicario fratre domino Laurentio Bergomensi, et in contumatia reverendi abbatis abbatie Albe Premonstratensis, licet citati et in termino extantis* stridati et minime comparentis, declararunt attentis in processu deductis se nolle nec posse ingerere in controversia vertente inter reverendum dominum vicarium predictum et abbatem dicti monesterii vel abbatie, occassione[d)] subiectionis eiusdem abbatie, amplius non impediendo iuditium inceptum coram reverendo domino vicario episcopi Famagostani Latini, iudice apostolico delegato, partes ipsas licentiando ab officio suarum magnificentiarum.[e)]

Pro presenti actu ----------bisantios 5
Pro citatione ----------bisantios 3

Iohannes[f)] Maria Trangul, coadiutor cancellarie. [84v]

[a)]*infralin* V [b)]tribunale M [c)]Podochatari M [d)]occasione M [e)]magnificenciarum M [f)]Ioannes M

[1)]Mas Latrie incorrectly has March 20, although he transcribed the date correctly in the previous document. La Monte also has March 20.
[2)]La Monte (p. 491, n. 1) remarks that Salvator Michael was lieutenant at the time, and that Giovan Matteo Bembo was rather the captain of Famagusta. The manuscript, however, clearly calls Bembo "councillor," not lieutenant, as La Monte read.

(140)

(Nicosia?) 1547 April 4

Brother Francis of Famagusta of the Dominican Order, a junior clerk and scribe of the archbishop, prepared an inventory of the dues payable by the Greek bishop of Solia in eclesiastical temporalities, on the orders of the vicar and inquisitor of the Dominican Order Lawrence Urseti of Bergamo (L #139, p. 491).

M: Mas Latrie, Hist. Chypre, III, pp. 538-39

Extractum ex libro reverendissimi episcopi
Greci Solie circa regalias

Quando il monsignore vescovo Greco di Solia si consacrarà, per consuetudine si suol dare al reverendissimo arcivescovo di Nicosia -------------bisanti 200

Al reverendo vicario ------------bisanti 25 Alli canonici, a ciascuno, bisanti 25

La estate.

Al reverendissimo arcivescovo, acqua rossa[1)] ingistarre 12, et aglio reste 12.
Al reverendo vicario, acqua rosa ingiestarre 6, et aglio reste 6.
Decano, acqua rosa ingiestarre 4, aglio reste 4.
Canonici,[a)] a ciascuno acqua rosa ingiestarre 4, aglio reste 4.[b)]
Cancellier, acqua rosa ingiestarre 4, aglio reste 4.
Cantore, sottocantore, et archidiacono, ciascun[c)] di loro acqua rosa ingiestarre 3, aglio reste 3.
Capellano, acqua rosa ingiestarre 2, aglio reste 2.
Bastoniere et thesauriere, acqua rosa ingiestarre 2, aglio reste 2.

L'inverno.

Al reverendissimo arcivescovo, noci 600, fighi caffisi 4, vin cotto ingiestarre 6, porto[d)] para 6, galline 12.
Decano et vicario, noci 500, fighi caffisi 3,[e)] vin cotto ingiestarre 4, porto[d)] para 4, galline al decano 8, al vicario 6.
Canonici, a ciascuno, noci 400, fighi caffisi 2, vin cotto ingistarre 3, porto[d)] para 3, galline 6.[85r]
Cantor e sottocantor, noci 300, fighi caffisi 2, vin cotto ingiestarre[f)] 2, porto[d)] para 2, galline 3.
Cancelliere, come alli canonici.
Bastoniero, thesauriero, capellano, fighi caffisi 2, noci 200, vin cotto ingiestarre 2, porto[d)] para 2, galline 2.
Archidiacono[g)], noci 30,[h)] fighi caffisi 2, vin cotto ingiestarre 2, porto[d)] para 2, galline 40.[i)]

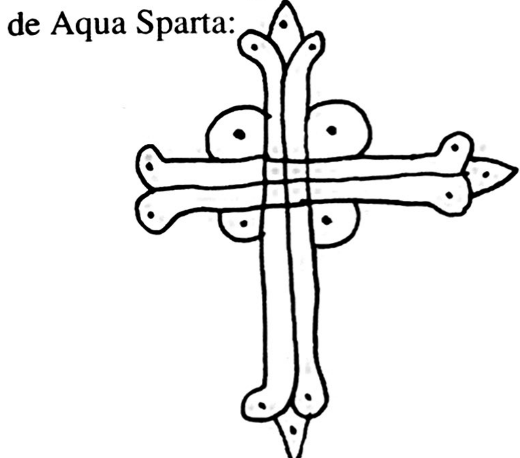
1547[j] die 4 Aprillis, ego, frater Franciscus Famagustanus, ordinis Predicatorum, baccalarius,[2] scriba archiepiscopatus Nicosiensis, de mandato reverendi tunc vicarii fratris Laurentii Urseti de Bergamo, ordinis Predicatorum, vicarii et inquisitoris,[3] feci presentem notam.[k]

[a]-[b]canonici... reste *om per homeoteleuton* M [c]ciascuno M [d]porco M [e]6 M [f]ingistarre M [g]arcidiacono M [h]*corr ad* 300 M [i]*lege* 4 [j]-[k]1547... notam *om* M

[1]Rose water.
[2]Probably either an advanced student in arts or theology. The name 'Francis the Famagustan' thus allows us to infer either that Francis had left the island for his education, or that schools of higher education still existed in Cyprus, perhaps the Franciscan *studium* in Nicosia.
[3]Only mention of the inquisition in Cyprus in the cartulary. The Domicans' role was about to be taken over by the Jesuits.

NOTARIAL SIGNS

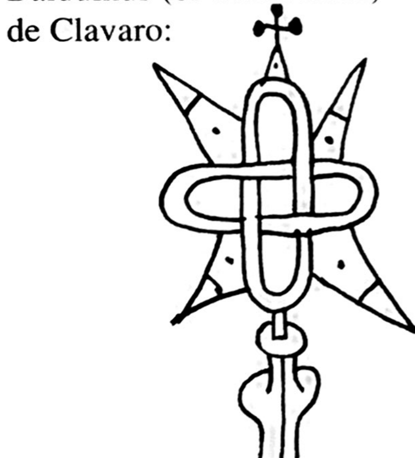
Theodinellus magistri Berardi de Aqua Sparta:



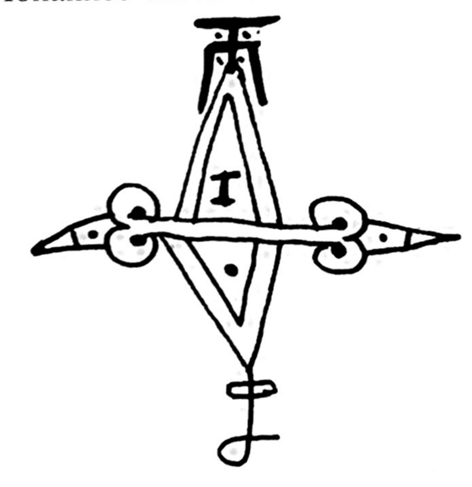
Iohannes Iacobi de Urbe:



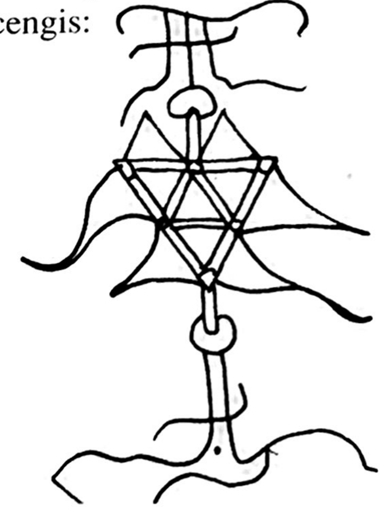
Balduinus (or Baldochius) de Clavaro:



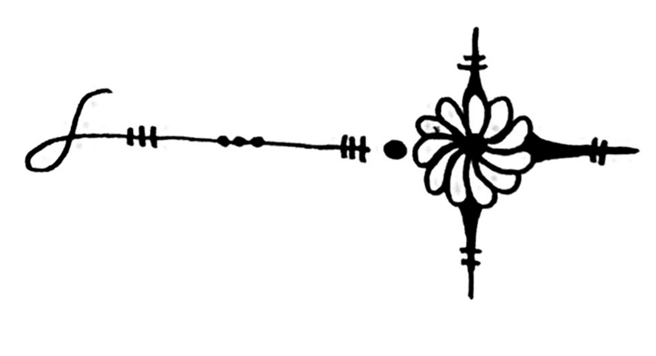
Iohannes Garterii:



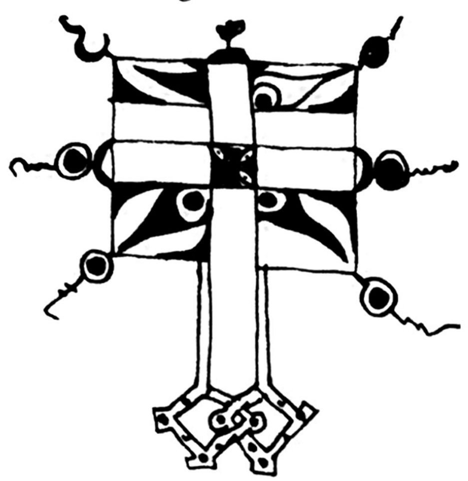
Petrus de Regio, filius Bonifacii de Spicengis:



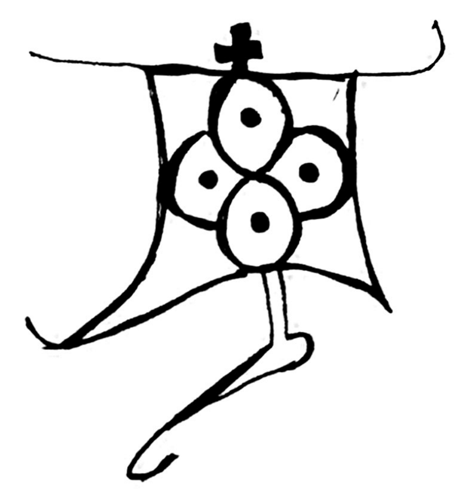
Nicolaus Roberti de Urbe:



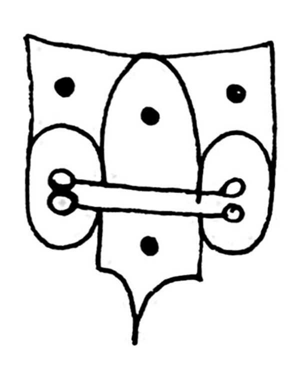
Geraldus Lagenebra:



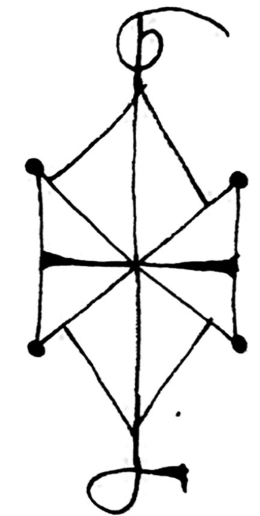
Guiduchius Guecii:



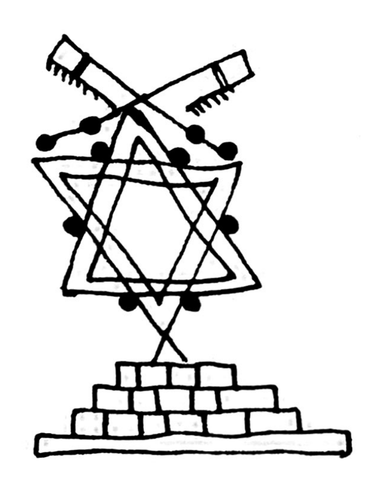
Marcus, filius Rolandini de Parma:



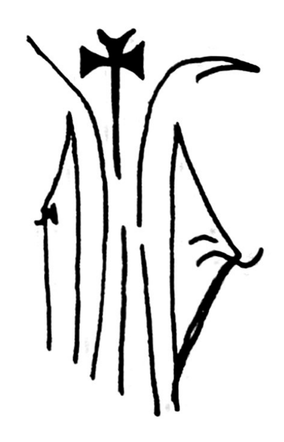
Gerardinus Tauri de Parma:



Guillelmus:



Floridus Brisseti:



INDEX

The numbers in the index are document numbers, not page numbers. Where a number is given in brackets, the item is referred to in a document, but not by name.

